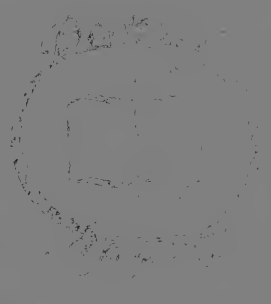
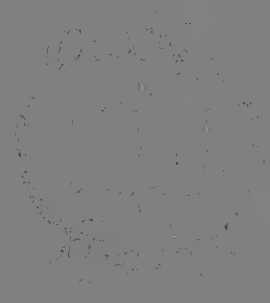


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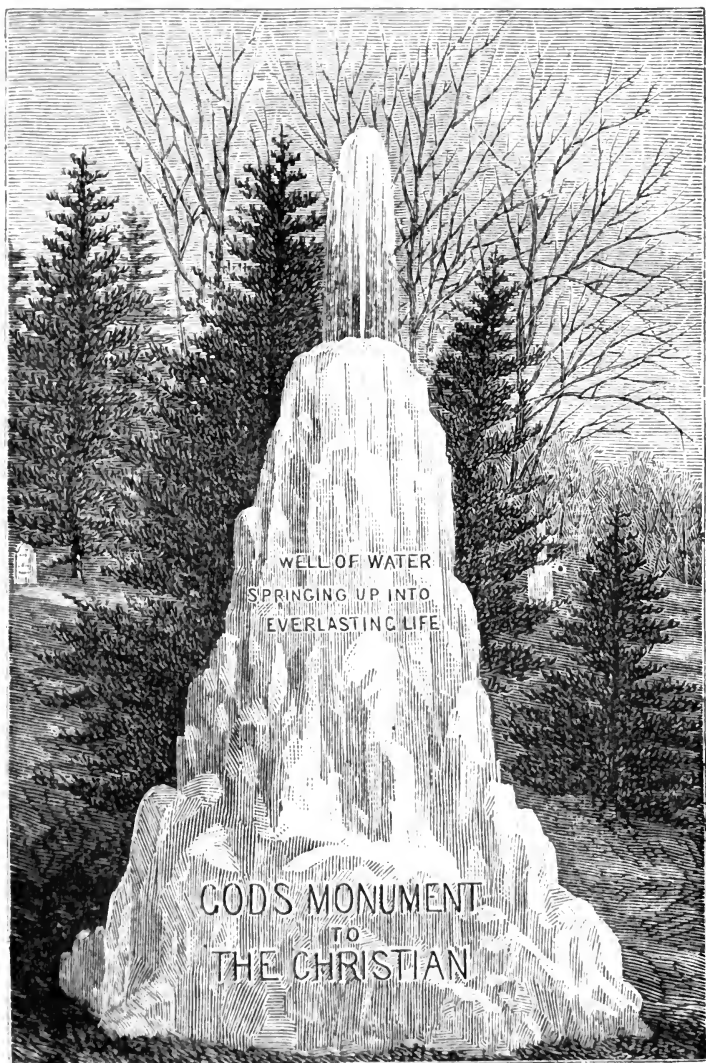
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GOD'S MONUMENT TO THE CHRISTIAN.

See page 113.

THROUGH THE EYE TO THE HEART;

OR,

EYE-TEACHING IN THE SUNDAY-SCHOOL.

[REVISED EDITION.]

By Rev. W. F. CRAFTS,

Author of "THE COMING MAN IS THE PRESENT CHILD," "TROPHIES OF SONG," "IDEAL SUNDAY-SCHOOL," etc.

WITH AN INTRODUCTION BY J. H. VINCENT, D.D.,

AND

AN APPENDIX CONTAINING BLACKBOARD EXERCISES, OBJECT ILLUSTRATIONS, ETC., ON THE INTERNATIONAL LESSONS OF 1877.

"Open thou mine eyes, that I may behold wondrous things out of thy law."



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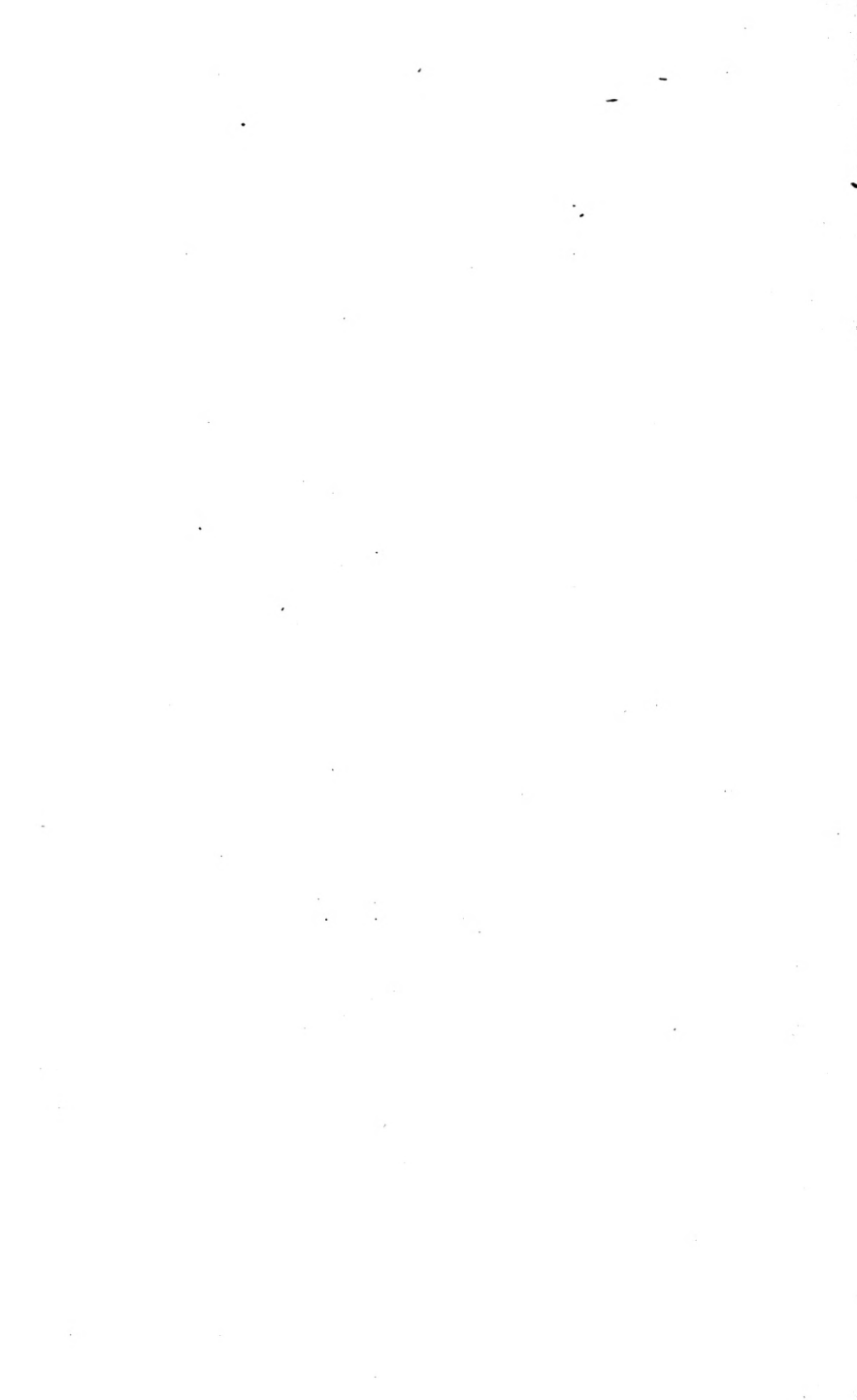
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TO MY FATHER,

REV. F. A. CRAFTS,

WHO LED ME TO CHRIST BOTH BY WHAT I *HEARD* FROM
HIS LIPS, AND WHAT I *SAW* IN HIS LIFE,

This Book is lovingly Dedicated.



INTRODUCTION.

THIS volume on the power and method of "Eye-teaching," which I am requested to "introduce to the Sunday-school public," needs no words of explanation or compliment. Its pages speak for themselves. The book is a defense of a most ancient method of teaching—so old that we cannot recall the time when men who thought and taught at all did not employ it. We find it in Eden, when God gave man his first command ; at Sinai, when Moses taught God's chosen people both law and gospel by complicated and impressive symbols ; in Israel, by the Hiddekel, and in Babylon, when holy prophets gave forth burning words from the invisible God ; in Galilee and in Judea, when He who "spake as never man spake" taught the thronging multitudes the love and power and sweetness that were to be found in his own divine Gospel. Prophets, priests, apostles, philosophers, reformers, and teachers of all ages and of every nation, have used it. To-day, in the primary school, the academy, college, on the popular rostrum, and in every court of justice, it is continually employed.

This book is more than a defense. It is a guide-book to all the practical details of the art. If the author errs at all it is in the excess of examples which he furnishes. He illustrates the whole field of illustration. One is left in no doubt as to what he means by a principle or a definition. He also exposes many of the mistakes which enthusiasts in chalk have made, reminding the teacher that things thoroughly good may be sadly abused.

Let not those who use "Through the Eye to the Heart" forget that after all it is the SPIRIT, and not alone the truth, that is to reach and regenerate and enrich the heart. The clear apprehension of truth does not necessarily bring the affections and the life into harmony with the truth. For this interior and divine and most essential work we stand in daily need, both as teachers and pupils, of the "Holy Ghost sent down from heaven." For this gift—for this TEACHER who shall "teach us all things"—let us look with the faith that is the "evidence of things not seen." J. H. VINCENT.

NEW YORK, *March*, 1873.

PREFACE TO REVISED EDITION.

THE author's purpose in the theoretical portions of this book is to show that eye-teaching is a legitimate method of teaching, and, also, that it is practicable for all pastors, superintendents, and teachers of average ability; not requiring any unusual ingenuity or artistic talent for its successful use, and as appropriate for the teacher's slate as for the school blackboard.

The exercises will be found to be brief and suggestive rather than elaborate and exhaustive, the desire being to stimulate thought and study rather than take their place. Mrs. Crafts having published "Open Letters to Primary Teachers," in which the subject of illustration in Primary Classes is fully treated, the appendix on that subject from her pen is omitted in this edition, and a large number of additional blackboard exercises, especially prepared for the lessons of 1877, take its place.

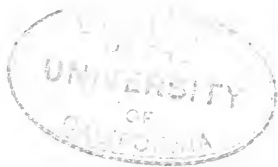
W. F. C.

NEW BEDFORD, MASS., *November*, 1876.

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THROUGH THE EYE TO THE HEART.

EYE-TEACHING IN THE SUNDAY-SCHOOL.

THE great object of the Sunday-school is not to organize its members into a picnic club, or a library association, or a singing-school, or a theological institute; not merely to please, or discipline, or teach, as the *end* in view, but by *means* of all these to accomplish its great purpose, TO PRESENT CHRIST TO THE HEART.

Christ is to be the Alpha and Omega, the beginning and the ending, the first and the last, in Sunday-school work. He must be above all, and in all, and through all the exercises.

A little child climbed up in her chair at home to preach to her little brothers and sisters. She turned to the right and said, "Jesus;" then to the front and said, "Jesus;" then to the left and said, "Jesus," and her sermon was ended. So in the Sunday-school we must begin and continue and end with "Jesus."

Though a school can speak at concerts with the tongues of men and of angels, and though its blackboard be always attractive, its superintendent always pleasant, and its numbers large, yet if it only talks *about* Christ instead of *talking* Christ, if it only *pleases* without *saving* its scholars, all its machinery and outward success are but as "sounding brass and a tinkling cymbal." Like one of the English light-houses, the Sunday-school should have the double inscription, "*To give*

light, to save life." A boy with a Testament was asked what he knew about Jesus. He replied, "I haven't got to that yet." A Sunday-school which has not "got to that yet," amid its many schemes and plans and picnics, is false to its trust.

TO PRESENT CHRIST, then, is our object in Sunday-school work. How shall we vividly and savingly present him to the heart? By universal consent the senses must usher truth to the soul.

The Sunday-school works mainly through the two most influential senses, sight and hearing. Hearing lacks vividness without sight; sight lacks definiteness without hearing. It is well, therefore, that hearing and seeing should accompany each other. Joseph's brethren brought to their father, who had long mourned for Joseph as dead, this wonderful message: "Thus saith thy son Joseph, I am yet alive; come down unto me, tarry not." Jacob's heart fainted when he simply *heard* these words, for he believed them not; but "when he *saw the wagons* which Joseph had sent to carry him, the spirit of Jacob their father revived." The wagons would have meant nothing unless they had been preceded by the message; the message would have failed unless it had been followed by the wagons. This shows us how to use the eye and ear in the Sunday-school. Give what "is *written*," and then, by maps, pictures, objects, blackboard exercises, and stories, put it into "wagons" to help the imagination and the understanding. The flowers and butterflies in "Joseph's garden" had no smile of hope, no promise of a resurrection, for Mary, when she came there at that early hour of Easter morning, "while it was *yet dark*" in her heart; but since the message has come, "The Lord is risen indeed," every flower and butterfly has been to the bereaved an object-lesson of the resurrection. Until the announcement of Christ's rising was heard, the grain gave no promise of a future life; but, after that Paul put the whole doctrine of the resurrection into the "seed that falls into the ground and dies" that it may live again.

Thus hearing and seeing should work together. But while "Ear-Gate" has had a well-trodden path by constant use, "Eye-Gate" has rusted on its hinges in neglect. We wish to speak especially of the way to present Christ to the heart through this much-neglected "Eye-Gate."

The *visions* by which God taught his truth were usually more impressive than his *spoken messages*. The words written in fire on the wall at Babylon conveyed God's warning to the King's heart more convincingly than spoken words would have done. Dr. Vincent found it hard to get his little boy to eat bread and butter until, one morning, after spreading a slice of bread, he cut it into bread-logs and piled it up in the shape of a house, and then very quickly "down came the house," and all was eaten!

Put the "bread of heaven" into object-lessons and visible illustrations, and the many hearts who find it hard to realize the truth they hear will eagerly receive it and understand it. Talk about the power of God's promises in general terms, and it may all be forgotten. Make the picture of a key on the blackboard and write on it "Promise," and then tell the story of the "key of promise" and Doubting Castle, and you will make the oldest and youngest hearers feel the preciousness and power of God's promises; or, picture a bunch of keys of different sizes and write a promise on each one, and then you can tell those to whom you speak that God's promises fit every experience of life and unlock every difficulty—and every hearer will grasp and keep the thought.

EYE-TEACHING IS PHILOSOPHICAL.

All of the senses *seem* to merge themselves in sight. As each of the four fingers is exactly opposite the thumb, so each of the other four senses seems to connect itself with sight. We say of food that we have been describing, "*Taste and see*;" we say of the fragrance of a flower of which we have been speaking, "*Smell and see*;" we say of some excellent

singer whose voice we have eulogized, "*Hear and see*;" or of a gem we have called very smooth, "*Feel and see*." In a new sense, "It is *all in your eye*." Whether it be music or perfume, we say, "*Come and see*;" whether it be bread or stone, we say, "Try and *see*." Even of questions in our minds we say, "Let me *see*;" and if the matter be obscure, "I can't *see* it." This is because *we think by images*, by something we can *see*, or *imagine that we see*. It is a craving of the mind that makes "the *likes*" necessary in every kind of teaching. The unknown must be taught by *likening* it to something that is known; the unseen must be represented by the seen.

Modern primers teach the unknown word by placing it beside the picture of the object it represents. The picture of a dog will aid the little scholar to remember the word "Dog." We used to say, "D stands for Dog;" rather was it "Dog (the picture) stands for D." Half of our childhood knowledge comes in rhymes about the "*likes*." Rev. Dr. M'Cook gives a happy example of this in his work on "Object and Outline Teaching:"

"As red as a cherry, as brisk as a bee,
As brown as a berry, as tall as a tree,
As sweet as a pink, as bitter as gall,
As black as ink, as round as a ball," etc.

Try to teach a child what "red" is without this implied or real object-teaching, with nothing but words to describe what it is, and the child will have as poor an idea of it as the blind man, who, after a long explanation of this color, concluded it must be "*very much like the sound of a trumpet*." Hold up the cherry to the child, and the lesson is learned in a moment. This same method follows us into a completer education. Maps, specimens, blackboards, slates, etc., are found even in the highest grades of teaching. Though a man have spoken his words never so eloquently, the hearers want him, if possible, to have "*something to show for it*." A figure is more

easily retained than an abstract truth. So deeply grounded is this fact in our nature that we think by figures and pictures. Indeed, language itself is *fossil pictures*, rather than "fossil poetry," as Emerson calls it. Letters were originally hieroglyphics, and hieroglyphics are only pictures used as symbols. When we add something *shown* to something *spoken*, we only add a picture for the eye to a picture for the imagination.

EYE-TEACHING SCRIPTURAL.

Dr. Vincent, in the preface to his recent work on "The Church School," says: "The good philanthropists of the last century, in digging that they might build a human fabric, laid bare an ancient and divine foundation." These words, spoken of the modern Sunday-school, are especially true of its eye-teaching. It is not "a new idea," but an "ancient and divine foundation" laid bare for us to build upon to-day.

The Bible is full of object-lessons taught by God himself, by Christ, and by the inspired writers, with trees, stars, shields, girdles, fruits, birds, pictures, etc., as their texts and illustrations. The broken tree teaches the fate of the wicked, the withered tree that of the idle, the fruitful tree that of the righteous. The "empty vine" teaches us of the unfaithful, the vine of "wild grapes" of the wicked, the vine of "good fruit" of those who abide in Christ. The star represents the Messiah, also those who turn many to righteousness. The rent garment, the rotten girdle, the "naughty figs," etc., are used to represent wickedness and God's dealings with it. In fact, the Bible is an "illuminated missal," as Chapin calls it, in every page full of pictures and object-teaching.

God himself is our precedent in this kind of instruction. Take, for instance, his teachings of Jeremiah, "*What seest thou, Jeremiah?*" (Jer. i, 11; xxiv, 3;) or his great object-lesson given to Peter on the housetop at Joppa, (Acts x, 9, etc.) Any one interested in following out this study may find other cases where God himself taught his truth by this method

of eye-teaching in the following passages, many of which the teacher can adapt to his own use :

Jer. xiii, 1-11, The marred girdle; xviii, 1-6, The potter's vessel; xix, 1-11, The broken bottle; xxvii, 1-11, Bonds and yokes; xliii, 8-10, Stones in the clay; li, 63, 64, The stone and the book: Ezek. iv, 1-8; Black-board exercise on a tile; v, The hair and the punishment of wrong; xxxvii, 1-14, Dry bones; xxxvii, 15-28, Sticks; xlvii, 1-12, Waters; Dan. ii, 31-45, The great image; Gen. ii, 16, 17, Teaching the knowledge of good and evil by means of commands associated with a tree; Jonah iv, 4-11, God's pity for the wicked taught with a gourd; Gen. xxii, 1-14, A dramatic object-lesson to teach trust in God; xv, 5, 6, Stars; lx, 9-26, Heifer, etc. Moses recognized the blackboard idea when he said of Scripture texts to the Israelites, "Thou shalt write them upon the posts of thy house and on thy gates."

The illustrations of eye-teaching in the life of our "Great Teacher" are no less abundant. Wayside wells, mountain lilies, flying clouds, vineyards, harvest-fields, every thing that met his eye, was turned into Gospel, as Midas turned every thing he touched into gold. He even caused a tree to wither away to use it as an object-lesson for his disciples! Beecher says of this act and others of his object-lessons :

"As to his condemning the tree, it was not a judicial sentence. We are not to suppose that our Saviour summoned the tree into judgment, and argued upon it as if it were a moral being under condemnation or under penalty. No; the whole plot and plan of the ancient mode of teaching forbids that interpretation of it. It is but an acted parable. And this is an important thought, because in many instances in Christ's life the same mode of teaching was resorted to.

"For example, when he cleansed the temple, undoubtedly the whole act was a parabolic act. He drove out the cattle; he overturned the money-changers' tables; he commanded those that had doves to take them thence. And the whole was not a mere formal attempt at the reformation of the administration of the temple, but a series of acts which indicated the purification of religion—the change that was going on. And, as usual, it was a kind of parabolic action. As a parable is a picture in words, conveying not a moral lesson—not a truth narrated—but simply an artificial picture, drawn

for the sake of certain moral results which were to flow from it, so certain of Christ's actions were dramatic. They were, as it were, a momentary drama, enacted for the sake of the truth that they would convey. The most impressive one of all these is the Transfiguration, in which, with Peter, James, and John, he went to the mountain, where, while he was praying, they fell asleep. When they awoke they saw two angelic, or celestial personages, standing and talking with him. And his countenance was changed. Then they communed with him concerning his coming death. The whole was to those disciples a picture of the event. It was not so much a prophetic representation to interpret it to them as a pictorial representation to fortify their minds, so that when their earthly hopes, which were centered in him, should be dashed, they would be bold, and maintain faith in him. It was a kind of enacted celestial parable, or picture, or tableau.

“So here, when going in the morning to Jerusalem, Jesus saw the fig-tree and observed that it was in full leaf. Evidently it was a prematurely early one. And why should he go to see if there were figs upon it? Because sometimes a tree bore winter figs, which became ripe in early spring; and perhaps he might have expected that there would be some on that one which he might glean. But when he came to it, and found that there were no figs, but leaves only, he said, ‘Let no fruit grow on thee henceforward forever, and let no man eat fruit of thee.’

“That this was said in a very impressive manner is evident by the fact that when, the day after, the disciples returned that way, they remembered the occurrence, and called his attention to the tree. Doubtless he designed that this should be a very solemn instruction to them.

“But what was the instruction? They were every day going backward and forward to and from Jerusalem. There he went into the sacred precinct, or into the part of it which was Herod's great porch—the Basilica, as it was called. There he used to

teach the people. All around about him were the insignia of Jewish worship, and his very business was to expose the superficialities of life in these things. He was, from day to day, attempting to carry them back to the reality of a religious life, to a deeper moral tone, to a more earnest conscientiousness. It was his business to reprehend the self-conceit and moral complacency which passed itself off upon mere superficial observers. And here was an opportunity. Here happened to be, of all the trees that stood in the road on that early spring day, one that had come into full leaf. But when he went up to it he found no fruit on it, but leaves only—nothing but leaves. It was just exactly like those over the other side. All of them were full of leaves, but not one of them—neither priest, nor scribe, nor Pharisee, nor Sadducee—bore any fruit. All of them were clothed with leaves, but none of them were fruitful. Here was a symbol, here was an opportunity of illustrating a fact by a parabolic action. By destroying that tree with a word he could impress upon his disciples that which would be a benefit to them in their teachings of men for ever after. And he did it.”

Study the sermon on the mount with a view of observing its eye-teaching. The Emancipation Proclamation has been so written that the shading of the letters forms a picture of President Lincoln, which seems to lie beneath the writing. So in this sermon on the mount, by the vividness of its local illustrations, we see a picture of Christ sitting on the mountain, and pointing with his finger to the objects in sight, as he draws from each its appropriate lesson; and not only do we see the finger of Christ, but in and under the sermon we find a map of the scenery all about him, with its cities, its trees, its birds, its flowers, and even its weeds, sketched upon it.

Notice the sermon in this light. Wishing to impress upon the disciples their great responsibility and wide influence, he points them to the city of Safed on the mountains near by, distinctly seen, as the sunlight gilded its walls, and then he says to the disciples, “Ye are the light of the world, *a city*

that is set on a hill that cannot be hid." Matt. v, 14. Then he turns and calls the attention of the multitude to the narrow and wide gates of the city.* Through the narrow gate, which is called "the needle's eye," are passing a few foot-passengers, and a camel now and then enters, but only by bowing down and leaving his burden outside the gate: on the other hand, through the large city gates flows the gulf stream of business and the eager multitude of tradesmen. Christ applies the scene to his sermon: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, etc. Beware, O ye rich men! for you can only enter the kingdom of heaven as the camel passes the needle's eye, by bowing at the gate, and leaving your burden behind.

Then he seems to turn his eyes more to the natural objects about him, and translates their lessons to the disciples. The sparrows that sing among the olive-trees of the mountain attract his attention, and he points to them that he may teach the watchcare of Providence: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear not therefore: ye are of more value than many sparrows." Luke xii, 6, 7. Then another flock of birds attracts his attention, and he uses them to still further enforce this thought of God's care: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" Luke xii, 24. Then he weaves the vines and trees, and also the thistles and thorns, of the mountain into a lesson of diligence in showing faith by works: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" The cloud that appears in sight also bears him a message: "And he said, When ye see a cloud

* We use the familiar explanation of the "needle's eye," although there is division of opinion between this explanation and others.

rise out of the west, straightway ye say, There cometh a shower; and so it is. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"—the spiritual truth of my mission. Best of all, he impressed the lesson of God's personal watchcare, which he had taught by the sparrows and ravens, by turning to the beautiful white lilies of Palestine that bloomed abundantly about him, and saying: *Consider* the lilies; observe them carefully; take their lesson to heart; read it over and over. Consider the lilies: how abundantly they grow, how prosperously they grow, how mysteriously they grow. Consider the beauty of the lilies: Solomon in all the glory of his royal white robe was not arrayed with such beauty as this snowy lily. Wherefore, if God so *adorn* the grass and flowers of the field, which quickly fade, and are cast with the dry straw and withered herbs and stubble into the oven for fuel, how much more will he clothe you, O ye of little faith! The sparrows are almost worthless, and yet God watches over their *lives*; the ravens have no storehouse, yet our Father provides their *food*; the lilies toil not, and yet the Father gives them *raiment*. And shall not He who takes such care of the fowls in his yard and the plants in his garden much more clothe and care for you, who are the children of his fireside?

As the sibyl wrote her prophecies on leaves, so Jesus has written his truth on the lily blossom, the raven's wing, the ruby grape, the white grain, the passing cloud, the narrow and wide gates, the city of the hill-top, the water of the wayside well, and the fruit of the orchard. The Indians have a legend, mentioned in Hiawatha, that—

"All the wild flowers of the forest,
All the lilies of the prairie,
When on earth they fade and perish,
Blossom in the rainbow o'er us:
'Tis the heaven of flowers you see there."

Christ, on the other hand, took the heavenly rainbow of truth and put it into the "wild flowers" and "lilies" of earth.

Sandalphon, the angel of prayer, says the legend,

“Gathers our prayers as he stands,
And they turn into flowers in his hands.”

The great Teacher shows us how we may take the flowers in our hands and *turn them into prayers*.

Were it necessary, it might be interesting to show in this connection how the Tabernacle was a great school for object-lessons, each part of it teaching the people a word of high import. As the child in his primer sees the *picture* of a house, and learns the *word* “House” below it the more readily, so God showed the people a bloody altar, and wrote under it that great word, “Atonement;” he showed them a laver of pure water, and taught them the word “Purity;” he showed them a golden candlestick, and taught them “Light;” the lamb was a prophecy of “the Lamb of God;” the vail, of Christ’s flesh. God was teaching the unseen and eternal by the seen and temporal. These altars and lavers, etc., were but “*figures* of the true.” The whole book of Hebrews teaches through these object-lessons. Christ himself was not only a sacrifice for us, but was also a grand visible lesson, illustrating to man how the characteristics of God could be “made *manifest* in the flesh.” God gave to men this privilege of seeing Christ in answer to that feeling that made it the intensest longing of the prophets and sweetest memory of the apostles to “*see* Jesus.” The world desired to “*behold* the Lamb,” unsatisfied, like Simeon, until it had “*seen* God’s salvation.” The Bible is the greatest text-book and store-house of object-lessons in the world. Every sacrifice and feast of the Old Testament, and every sacrament of the New, is an object-lesson. The Sabbath is an object-lesson of creation, and also of heaven; the rainbow after the flood, the moving pillar in the wilderness, and every vision of prophecy, are object-lessons, and the 119th Psalm is an acrostic of Hebrew letters.

EYE-TEACHING ADAPTED TO THE TIMES.

We need only to refer to the increased amount of black-

board work in our day-schools, to the large number of magazines and papers that have recently introduced illustrations into their heretofore unillustrated pages, to the inscriptions on rocks and fences, the great number of picture advertisements in our papers, and the increasing custom of illustrating lectures, to remind our readers that one marked characteristic of this age is an inclination to put things into the mind by a quick concentration on the eye. We must "discern the signs of the times" and keep up with them. We must study times and men. The advertising pages, which are epitomized photographs of the day, and the "Bitters" on stones, "Buchu" on trees, and "Magic Oil" on every thing, notwithstanding their quackery, teach us that this age must be reached very much through the eye.

WITH WHOM SHOULD EYE-TEACHING BE USED?

Not with the little children alone by any means, nor with the ignorant simply. Christ used it in teaching the rich and wise Nicodemus. He taught him the greatest truth that man can ever learn by reminding him of the serpent lifted up in the wilderness, and using that as an object-lesson to teach him of redemption and regeneration. Paul was not too old or learned, after he had graduated from "the feet of Gamaliel," to be taught by an object-lesson. "As we tarried [at Cesarea] there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle." Acts xxi, 10, 11. God came to teach even the eloquent Peter, not exactly with outlines on a blackboard, but with "all manner of beasts in a sheet let down from heaven." The blackboard and object-lesson are as necessary in a school where there are many adults as in an infant-school. All feel the power of this God-given method of presenting the truth to the heart.

WHENCE SHALL ILLUSTRATIONS BE GATHERED?

In answer to this question we give an extract from an admirable address by Rev. Stephen H. Tyng, Jun., on the subject of illustration:—

“1. Let them be gathered from the word of God itself. The writers of the seventeenth century used Scripture to illustrate Scripture. Every thing in this book, the Bible, is there by divine choice. There is nothing not intended to be used to illustrate some positive truth. There is nothing so direct in addressing the minds of children as the similes of Scripture. Speaking of the judgment-day, can you find any thing that more admirably illustrates it than the thief in the night? Speaking of servants, is there any thing illustrating it more perfectly than the yoke, of which God bears a part? Take the parables, those matchless portions of Christ's own wisdom, which go to interpret the force of every thing in this world. . . . The Old Testament illustrations and quotations were used by Christ in his life, on the cross, and we also find them in the Revelation after Christ's ascension. In using illustrations take them from the Bible, and tell them in your own language. Bunyan's 'Pilgrim's Progress' is based on the Old and New Testaments. Illustrations from nature may also be employed. You may have the beautiful parable of Gotthold. A piece of clay was placed by the side of a tea-rose, and when removed it had absorbed the fragrance of the rose. What teaches better than this the relation we bear to Jesus? Take the parable of Jean Paul Richter. Walking in his garden in the morning, he saw the pearly dew-drop on the leaf. In the evening he went out to look at the dew-drop, and found that it had gone. He looked about and saw the rainbow in the heavens. This he used to illustrate the death of little children, and to show how they are transplanted from this beauteous earth to reappear with greater beauty in the heavens. Form your parable from things you see. 2. Keep within the range of the scholar's

observation. If there is any thing I abhor in a Sunday-school it is a fixture. I have had people tell the same stories which I have heard ever since childhood, and they told them as occurring in their own experience. There's a great danger in telling old stories. 3. Keep within the region of probabilities. Some people tell such improbable stories that the children can't believe them. Be jealous for the truth. 4. Some men have a habit of saying things out of place. I knew a man who had a story about noise, and told it on every possible occasion. When in company he would stamp his foot and say, 'There's a noise. O, speaking of noise reminds me of a story,' and then he would proceed with it. Some men thus use every opportunity to make a nail to hang a story on, even if it does not fit into the lesson. 5. People hang on to stories too long. When you are done with stories, drop them. Of what use is the scaffold after the building is completed?"

Rev. Wm. M. Taylor, D.D., says on the same subject: "There is no faculty more susceptible of development by culture than that of discovering analogies. The study of the sermons of those men who are most remarkable for the pertinence of their illustrations will be of service to you—not by furnishing you with analogies ready-made, but by showing you what treasures are lying all around you. We may paraphrase here the inscription on Wren's monument, and say, '*Si illustrationes quæris circumspice.*' You will find them every-where—in the talk of the children and the shouts of the school-boys; on the street and in the store; on the ship and in the railroad car; in the field of Nature and on the page of literature. Only compel yourself for a time to look at every thing with the question uppermost, 'What use can I make of that in commending the truth of Christ to my fellow-men?' and by and by you will have so formed the habit that, unconsciously and without any effort on your part, the finest analogies will strike you."

WHO SHALL CONDUCT EYE-TEACHING?

That which is to be given before the whole school should be conducted by the pastor, if he is the best man for such work, or by the superintendent, or by a selected teacher. Let the best workman be selected whatever his position. One may be best in object-teaching, another in blackboard work. In the latter not only skill in using chalk is to be considered, but also and especially ability to talk the subject sweetly into the hearts of those that hear. One may design the exercises and talk about them, having another who is a better artist to do the mechanical work. If there is an artist in the school, enlist his talent for Christ. "God sends us an artist, and he immediately becomes a blackboardist," said an enthusiastic Sunday-school pastor to a new member. And the artist recognized the Master's call to labor, and his heart answered, "Here am I, Lord;" and from that hour the Sunday-school was the fortunate possessor of consecrated ability, displayed in the matter of exquisitely beautiful blackboard illustrations done in colored crayons. "He spends the whole of every Sunday afternoon in the exhaustive study of the lesson. When he has it *all by heart*, he makes a pencil sketch of the design of the picture that he means to furnish us with on the following Sunday. The first fresh hours of each morning of the week he gives to the work of drawing and coloring the large blackboard illustration so prized by our school; and he adds the last loving, finishing touches to the whole on Sunday, just before bringing it up to the school."

Usually a simple outline sketch or word exercise would be better than such a picture, but if God gives you an artist, use him. Why not have a picture for the school on the blackboard as well as on the wall? We cannot, however, emphasize too strongly the fact that object-lessons and blackboard exercises should, as a rule, be very simple, lest the *means* by which we teach shall draw the attention from the *truth* to be taught. When Moses and Elias, on the Mount of Transfig-

uration, divided and diverted the attention of the apostles from Christ, they were removed from sight, and the apostles "saw no man save Jesus only." Let the object-lessons vanish if they divert the eye from Jesus; let the blackboard fall, like Peter, James, and John, to the ground, if it stands between the scholars' hearts and Christ. Amid all these helps let the Sunday-school "hear Him" above all other voices.

WHAT SHALL GIVE US THEMES FOR EYE-TEACHING?

Three things should usually have weight in selecting a map, story, or object-lesson, or in making a blackboard exercise: 1. The lesson of the school or class; 2. The events of the day; 3. The time of the year. While the lesson should usually be the center of the eye-teaching, yet, at times, striking and special events of the day or the season of the year may suggest other themes that will be impressive. If there is a temperance excitement, exercises on temperance might for a day be better than an exercise on the subject of the lesson. So in time of flowers, fruits, or autumn leaves, the season rather than the lesson may give the eye-teacher his theme.

DIVISIONS OF EYE-TEACHING.

Taking the subject in a comprehensive view, we make the following divisions:

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| I. Vivid Description and Allegories. | 4. Syllable Exercise. |
| II. Stories Vividly Told. | 5. Word Exercise. |
| III. Stories Represented. | 6. Phrase Exercise. |
| IV. Religious Object-Teaching. | 7. Table Exercise. |
| V. Map-Teaching. | 8. Acrostic Exercise. |
| VI. Picture-Teaching. | 9. Parallel and Contrast Exercise. |
| VII. Blackboard Exercises. | 10. Canceling Exercise. |
| 1. Motto Exercise. | 11. Erasing Exercise. |
| 2. Topic Exercise. | 12. Word-Symbol Exercise. |
| 3. Initial Exercise. | 13. Map Exercise. |
| | 14. Outline Exercise. |

I. VIVID DESCRIPTION AND ALLEGORIES.

“The imagination is second to no other faculty in the human mind in understanding God’s word. An illustration is only an appeal to the imagination. Imagination is that faculty which sees the hidden truths. It stands before the violet and sees humility. It looks up at the sun and sees truth. When we have to teach the children so much that cannot be seen, the best way is to bring them up to the truth by things which appeal to the imagination.”*

“The Bible is not a system of theology; still less is it a creed; but it is a succession of vivid pictures—a true history of living, thinking human beings and of God’s dealings with them. Some have said that Sunday-school teachers should not teach geography, history, manners and customs, but only the Gospel. Without these things there is no Gospel. It is impossible to understand God’s dealings with any man in the Bible without knowing all about that man’s manner of life and surroundings. We must be able to see Abraham sitting at the door of his tent, with his white hair and beard. We must know him as neither more nor less than an Arab sheik, with the intellect of a child, and less knowledge than one of our Sunday-school children. We shall then, and then only, be able to understand God’s dealings with him, and what he accomplished by him.”†

A scene may be described with the vividness of an eye-witness if it has been carefully studied with the aid of books and pictures. Judge Jay, of Ohio, in company at Washington, conversing with a lady who had traveled in Scotland, was remarking on objects of interest in that country. The judge described Arthur’s Seat, the Carleton Hills, and other places so minutely and graphically, that the lady said to him, “When did you visit Scotland?” He said, “*Never.*” “How then can you describe its places so vividly?” He replied, “I have studied them carefully in pictures and descriptions.”

*Rev. S. H. Tyng, Jun., D.D.

†Rev. Dr. Duryea.

The scenes of the Bible, if vividly described from a thorough knowledge and sympathy with the circumstances, form a picture, a drama, that may properly be classed as eye-teaching. If the teacher is talking about Paul on Mars' Hill, let the surrounding scenes be so described that the scholar can put himself in Paul's place and make the scene real. Let the doctrines of the Epicureans and Stoics be so distinctly described that the application of every sentence shall be felt. If the Good Samaritan be the subject, let the teachers make the scholars feel the very shadow of the rocks on that dangerous way, and the moisture of the cloth with which the blood is wiped from the arms of the man left half dead. The Epistle to the Corinthians may be made as beautiful to the eye as a temple by a thorough understanding of the architecture of Ephesus, *from* which Paul wrote, and of Corinth, *to* which he wrote.

In fact, whatever the lesson may be, if all the geographical and historical knowledge connected with it is clustered around it there will be a picturesqueness and vividness that will add greatly to its power. Take the following illustration of this kind of description on the subject of **FEEDING THE MULTITUDE**:

The incident has its lesson for the pews as well as its encouragement for the pulpit. Christ might have scattered this heavenly manna, as of old, by the same miraculous power that multiplied it. He chose rather to use human agency, and "gave it to the disciples, and they gave it to the multitude." There was a great variety of tastes, talents, and dispositions among the disciples; but Christ used them all, not merely to distribute the bread, but also to impress its lesson. There was the loving John, the impulsive Peter, the doubting Thomas, the systematic Matthew, the law-loving James, and the others, each with some trait of character peculiarly his own. Sometimes, as I have thought of this incident, I have imagined the different feelings with which the disciples re-

ceived the bread and thought of the miracle. John, as he took the loaves, would stand and look with his deep, loving eyes upon Jesus, almost forgetting the multitude as he gazed, "lost in wonder, love, and praise," upon his Master. Impulsive Peter would seize the loaves eagerly and hurry about, scattering them hastily among the multitude, and, with his emphasis and love of prophecy, proclaiming on every hand that they saw the promise fulfilled, "He shall feed his flock like a shepherd." James, with his love of the old law, would remind the people, as he scattered the bread, that the same power that fed their fathers in the wilderness was feeding them on the shores of Galilee. Systematic Matthew would remind the people how greatly the loaves had been multiplied and how many had been fed; while Thomas, as he took the bread from Jesus, would press his thumbs into the loaves that he might be assured he was not dreaming, and that he did not hold a phantom in his hand, meanwhile glancing cautiously at the Master, and whispering to his nearest friend, "What manner of man is this?"

Christ used all these various talents to get the bread and its lesson to the multitude; and so to-day the bread which is given to you with Christ's blessing from the written Word, the Spirit, and the Gospel ministry, God expects you to scatter among the multitude in your daily walks, around your firesides, along your waysides, and in your places of business.

"Give ye them to eat."

The sermons of Rev. T. De Witt Talmage abound in examples of vivid description of Bible scenes, and may profitably be studied by teachers as models in this respect.

The plan of representing abstract truths in concrete forms, and personifying the ideal, so beautifully illustrated by the parables of our Lord, and also by the fables of Æsop and the allegories of Bunyan and others, may often be used to great advantage by the Sunday-school teacher. Dr. Eggleston once told a company of children of a house that a king had built

with two beautiful windows, two wonderful servants, etc., to which that king sent his son, and the man who lived in the king's house refused to let him in; in short, making the human body and soul an allegorical house, and describing it in such a way that the children could surmise, before he finished the description, that he was talking of them and Christ's coming for admittance to their hearts.

GIFTS FROM A CASKET.—[This exercise, contributed by Rev. W. E. Huntington, shows very well how abstract truth may be presented in an attractive verbal form.] A speaker addressing a body of children desires to talk of some of the virtues and graces that should adorn character. Let him tell the children he has some gifts to distribute to them. He has a ring for each finger on both hands. Then, holding up the first finger of his left hand, let him call the ring for that finger Obedience, for example, and ask the children to repeat the word in unison. A story may be told illustrative of this virtue. And so on for each finger of both hands. This list may be used for the rings: Obedience, Truthfulness, Courtesy, Kindness, Cheerfulness, Humility, Temperance, Love. Calling these virtues rings, and slipping them upon their fingers, in imagination, will prove to be the best way of fastening the lessons to be taught upon the memories of children. Their attention may be held more closely by frequently asking them to repeat the names of the rings in concert, following the order in which they have been given. Then, as they will want to show these gifts to their friends, they must have sandals upon their feet. Call these sandals Courage. Let them repeat this word in a full, clear voice. Show how without these sandals it would be useless to try to wear some of the rings—Obedience and Temperance, for instance. Then give them a girdle of Christlikeness, showing how, as a girdle binds the garments closely about one, that he may run or work well, so Christlikeness is a comprehensive quality of character that will enable us to live well. Lastly,

place the crown of Faith upon their heads. Speak of faith as the highest ornament of character. It links us to God, and therefore ought to be placed above all others, as a crowning grace. Then let the names of the rings, of the sandals, of the girdle, of the crown, be repeated in concert, and the speaker may close by telling his audience of little hearers that these ornaments are of finer stuff than silver or gold, and will not wear out nor tarnish by wearing them every day, but will only grow brighter by use, and that they come from God's casket of jewels—the Bible.*

II.—STORIES VIVIDLY TOLD.

The great teachers of the race are those who have clothed truth in stories of some kind. Æsop, Bunyan, Beecher, Spurgeon, and a host of others, are examples of this class. A man gave to Christ, as he thought, a troublesome question, "Who is my neighbor?" It was answered vividly with the story of the good Samaritan.

Jews regarded with scorn the "publicans and sinners" that had accepted Christ. Jesus taught them their duty by the prodigal's story. Ralph Wells writes: "I asked a young woman upon the street, 'What portion of the Scripture did you the most good?' She replied, 'That which does all men good, the parable of the prodigal son. It is so pleasant, so plain! There stands the father with outstretched arms. It is wonderful, the love of Jesus Christ for the sinner!'" Stories vividly told, put on as a garment, are a part of eye-teaching. The teacher should be amply supplied with them. "Where will you go to-day?" said a mother to her little

* The author has heard the writer of the above form a group of allegorical statuary of the virtues: Valor, as a true soldier, first set up, and then Knowledge, as a true scholar; Temperance, as a man of strength and health and manliness; and so, following with Patience, Brotherly-Kindness, Faith, and Love, making them seem like a group of statues upon the platform around him as he described their characteristics, and giving some incident illustrative of each one after describing it

girl, "to Aunt Mary's or Aunt Jane's?" She replied, "I will go to see Aunt Jane, for she always has plenty of ginger snaps and keeps them on the lowest shelf." The teacher should have plenty of stories and "keep them on the lowest shelf," so that children can understand them; a note-book and pencil always with him and a scrap-book at home will easily gather the "snaps."

This is good advice from a teacher: "Use the pencil. It is easy to carry. It aids the memory. It catches and keeps a thousand flitting thoughts. Carry a small blank book. If you see a fact or think a thought that may be of any possible use in the future take note of it. You may not *now* see of what service it can be, but when interested in a lesson you may glance over the penciled jottings and find one, two, ten helpful illustrations or allusions, the worth of which, in the exposition of your subject, may be invaluable. One fact a day thus taken into captivity will register three hundred and sixty-five a year—so many servitors in your work. Use the pencil."

Henry Clay Trumbull writes these excellent words about telling Bible stories vividly: "It has been urged by some earnest Sunday-school writer that children should never be trapped into hearing a Bible story, by its recital in homely language, as if it were from another source than the Book of God. But there are two sides to even that question. If a child is disinclined to hear Bible stories, it is not fair to assume you are telling him something else when he is sure to find at the close that you have palmed off one of the obnoxious narratives in another garb. On the other hand, it is eminently desirable to so clothe the Bible history to children as to give to the persons and incidents thereof a naturalness and reality that is not secured to little folks through the somewhat obsolete forms of our common English version. What would be wrong for purposes of deception is quite proper for the purpose of elucidation.

“An incident in my own experience confirms my opinion on this point. I well recall the time when I had far more reverence for than understanding of the Bible. Scripture characters were to me not only mythical but unintelligible. The difference between Genesis and Euroclydon was by no means clear to my mind. I did not know who Deuteronomy was, nor what was Jehoshaphat. The first dawn of clear day came in this way. My home was by the sea-side, where figures of sailor life were familiar to all. One afternoon a good man came to our Sabbath-school gathering, and, entering the desk by request of the superintendent, commenced to tell a story. He described a sea-shore scene, with a vessel in the offing weighing anchor and loosing sail for a voyage. Vividly, in word painting, he showed a boat putting off from the dock, bringing at the last moment a passenger for the trip, his clambering on to the dock, the start of the vessel, its progress, a gathering storm, danger on the deep, the fright of passengers and crew, a consultation, and the confession of the late-coming passenger that he was a fugitive pursued of God for his sin, hence the storm and the peril to all. O how well I remember the new light that burst into my mind when I then recognized the hitherto unreal story of Jonah as a living verity! I felt as did the boy who at last saw Lafayette through the carriage window, and called out in amazement, ‘Why, he’s only a *man*!’ ‘Jonah’ had been *Jonah* to me until that hour. Now he was a *man*. ‘Joppa’ had been *Joppa*. Now it was a *sea-port town*. My little brain was almost bewildered with the discovery that the Bible had something in it that I could understand; but the vail of mystery that had enwrapped it until then went overboard with Jonah when that Sunday-school speaker had him thrown into the sea in the story. The entrance of God’s words gave me light just as soon as those words were so stated that they could enter my child-mind. I am confident that I should not have been so profited at that time had the narrator announced in commencing that he was to tell us a Bible

story. His course may, I think, be safely commended to many a teacher of the young.

"At the Newsboys' Lodging House in New York, ten years ago, I heard Mr. Tracy, the then Superintendent, entrap, as some might call it, his motley audience into hearing a Bible story when they would not have listened quietly to his reverent reading of the sacred narrative. Commencing the parable of the prodigal son, he told it in what would have seemed slang phrase to others, but in language which was really the vernacular of those boys. He held their fixed attention as he proceeded, and when their interest was most intense he said suddenly :

"But, boys, this story is all written out in a book I have here. Let me read you the rest of it." And he opened the Bible and continued the narration, reading and explaining or translating by turn. Who shall say he was irreverent, or caused his hearers to be?"

III.—STORIES REPRESENTED.

Stories that are read may sometimes be a little vivified by using or showing something mentioned in the story. In telling the story of Joseph when he sent the message to Jacob, a piece of brown paper (which will represent parchment) may be cut into a foot square and rolled up as a Jewish scroll, with this letter written upon it, to be read after the scroll is described and the circumstances narrated—Gen. xlv, 9, etc. :

EGYPT, 1706.

JACOB ISRAEL,—Thus saith thy son Joseph: I am yet alive. Come down to me; tarry not; and thou shalt be near to me, and I will nourish thee.

JOSEPH, *Lord of all Egypt.*

This letter should be written with the lines slanting very much, as the slant in Jewish letters indicates love.

With this story of Joseph the passage from Revelation may be read: "Fear not: I am he that liveth and was dead, and behold, I am alive for evermore." This may be used to show that Joseph was not dead, although unseen; so Christ is not dead, but "ever lives above." Other analogies may also be brought out—for example, the Lord is our Shepherd, and has also become a King, and we "shall not want."

The stories of the Bible can often be told with some Eastern or missionary relic to illustrate them, or something resembling objects mentioned in the accounts: the parable of the vineyard with a bunch of grapes, Joseph's dream with a handful of wheat, Stephen's death with a pile of stones, Joseph sold for twenty pieces of silver with a handful of coin, the tribute money scene with a piece of money, etc. A preacher, in speaking about the heathen, took a heathen god from his pocket and intensified his words by bringing the simple object into his story at the right time.*

IV.—RELIGIOUS OBJECT-TEACHING.

We shall try to answer five questions that are often asked in regard to object-teaching in the Sunday-school: 1. *What* is religious object-teaching? 2. *Why* should it be used? 3. *When* should it be used? 4. *Where* shall we obtain objects? and, 5. *How* shall we use them?

What is religious object-teaching? We can most readily show what it is by comparing it with the well-known object-teaching of our best day-schools.

In the day-school an object is presented to the eye—a leaf, a flower, a mineral, a fossil, or a bone—to be studied for its own sake, and the lesson is perfect only when every quality.

* Rev. J. S. Ostrander has prepared a box of "Oriental Block Models" that enable the teacher to give at once a cheap, accurate, and vivid representation, in their real forms, of the tabernacle, temple, Jewish house, wine-press, and other specimens of Bible architecture. Any part of the Bible that has architectural references may be most effectively illustrated by this ingenious arrangement.

and attribute of the object is known. In the Sunday-school, on the other hand, the object, although it may be any of those mentioned above, is studied as a symbol, a suggestion, a picture of some thought or idea far above itself, and the lesson is perfect when the attention is secured by the object, and the one or two qualities that may illustrate the thought which is being presented are understood.

We may illustrate the day-school object-teaching by a recitation at DOTHEBOY'S HALL:

'This is the first class in English spelling and philosophy, Nickleby,' said Squeers, beckoning Nicholas to stand beside him. 'Now, then, where's the first boy?'

"Please, sir, he's cleaning the back parlor window," said the temporary head of the philosophical class.

"So he is, to be sure," rejoined Squeers. "We go upon the practical mode of teaching, Nickleby; the regular education system: c-l-e-a-n, clean, verb active, to make bright, to scour. W-i-n, win, d-e-r, der, winder, a casement. When the boy knows this out of a book he goes and does it. It's just the same principle as the use of the globes. Where's the second boy?"

"Please, sir, he's weeding the garden," replied a small voice.

"To be sure," said Squeers, by no means disconcerted. "So he is. B-o-t, bot, t-i-n, tin, bottin, n-e-y, ney, bottinney, noun substantive, a knowledge of plants. When he has learned that bottinney means a knowledge of plants he goes and knows 'em. That's our system, Nickleby.'"

Although we should hardly give this as a model lesson, yet it illustrates the great characteristics of object-teaching in day-schools. The lesson is perfect when all the qualities of the weeds and the "winder" are ascertained. When the scholar "goes and knows 'em" they lead to nothing further. Religious object-teaching would lead us to look through the "winder" to something greater beyond; it would point us below the roots and above the blossoms of the plants to the Hand that made them.

The following will exactly illustrate the point we have just mentioned. A boy brought home to his father the teacher's report of his standing, which proved to be much below his usual mark. The father asked him why it was, and he replied that he didn't know. The father knew, however, for he had noticed yellow-covered novels lying about the house during the few days previous. He turned to his son and said, "Empty that basket full of apples upon the floor, and then go out and fill the basket half full of chips."

The son, not suspecting any thing, obeyed. When he had brought the basket half full of chips the father said, "Now put back those apples into the basket." After half of them had been put in they began to roll off. "Put them all in; put them in," said the father sternly.

"I cannot," was the reply.

"Of course you cannot," said the father. "You said you did not know why you had fallen off in standing. Of course, you cannot fill your mind with useful knowledge after getting it half full of that yellow-covered trash you have been reading."

The boy blushed and went away, but never afterward touched one of those novels. In this object-lesson it would have been a waste of time and an injury to the lesson to have had the boy notice any further qualities about chips than the fact that they occupied the room which belonged to more valuable articles. When the object shown in Sunday-school is so used as to make it more prominent than the truth to be taught, it is exalting a "chip" above a moral precept. As much as a flag is less than the loyalty it represents, so much less than the truth presented should the object appear. The highest quality of an object used in Sunday-school teaching is that it should be a perfect mirror, itself almost unnoticed, while reflecting some great idea.

I passed a calm, still lake one starlight night, and beneath its motionless surface there seemed to be "new heavens," the stars were so perfectly reflected in its watery depths, the

evening star shining brightest of all. So the religious object-lesson should reflect heavenly things, the Star of Bethlehem always being most prominent in its teachings and suggestions.

2. *Why should object-teaching be used in the Sunday-school?* For the answer to this question the reader is referred to the first pages of this book.

3. *When should object-lessons be used?* (1.) Frequently, as the Saviour used them, lest they shall attract too much attention because of their novelty, and because almost every lesson may be made more interesting at some point by their use. (2.) Only when they may be introduced naturally to help the truth; never as a "side exhibition" attached to the truth rather than an incidental illustration of it.

The younger the scholars, the more frequently should object-lessons be used.

But, 4. *Where shall we get object-lessons?* Generally, not from the books and magazines. The model exercises given in institutes, books, and papers should be read for the suggestions and principles they contain, instead of being literally followed. David in Goliath's hat or Saul's armor would not be more awkward than a teacher often becomes in trying to use, without modification, the object-lesson of another.

The "How," not the "What," should be the question in our minds as we study the object-lessons of others.

For finding object-lessons "the field is the world." The good teacher transforms every phase of life into an illustration. As the delicate plate of the photographer catches a picture of whatever is before it, so the teacher who has put his mind into the illustrative mood catches illustrations from every passing event.

Briefly and rapidly it may be shown how fertile in object-lessons are the fields in which we all walk, how abundant are the lessons within "arm's length" of every day life. Sitting in my study this very afternoon, let me see how many object-lessons may be found without leaving the room: First, I will search myself. In my breast pocket I find *a letter*

from one of our Sunday-school editors promising me a sum of money. The promise would be of no value unless it had a name I could trust signed to it. This letter, then, may be used as an object-lesson to show why we trust in the promises of the Bible: it is because the name of Jesus is signed to them.

In the same pocket is my Berean DAY-BOOK, with a space for every day in the year. The future days are blank, the past days not used as well as they should have been. This object will illustrate the Book of Remembrance, (see Appendix.) In my vest pocket is a *watch*. It may be used as indicated in Appendix. From my pocket I take a *handful of coin*. It may be used to illustrate the story of Joseph sold into slavery, of Christ sold by Judas, or any other incident of Bible history where money is mentioned. On this *two cent piece* is the motto "In God we trust," a good object and text for a talk on God's care of our country. I take out my wallet. Here are some *railroad tickets*. The name of the superintendent signed to them gives me a passport from one place to another. So the name of Jesus gives us a passport to heaven.

This *counterfeit currency* and this *counterfeit bill* also suggest lessons. Sinful pleasure promises to pay us joy "six months after a treaty of peace" between our consciences and sin.

This *life insurance receipt* will illustrate the soul's insurance of heavenly life. Then, this *bunch of keys* is an excellent illustration of God's promises. Starting with the story of "The Key of Promise," I would say that every one of the promises is a key to lock in some treasure, or lock out some enemy, or unlock some store of heavenly wealth. This watch-key suggests the promise with which we "wind up" our trust every day, "As thy days so shall thy strength be." This trunk key represents the traveler's promise, "Lo, I am with you alway;" this house key, "Thou wilt keep him in perfect peace whose mind is stayed on thee;" this church

key, "They that wait on the Lord shall renew their strength." This key to my post-office box may represent the promise of prayer, by which we receive God's messages, "Whatsoever ye shall ask in my name I will do it;" this safe key, (if I had one,) "There is that scattereth and yet increaseth;" this skeleton key that will unlock the church door, house door, bed-room door, and many others, the promises that apply to a great variety of cases: "The Lord will provide;" "My grace is sufficient for thee." *My body* may be used as an object-lesson of God's wisdom, for we are all "wonderfully made;" or it may be used allegorically, as in Eccles. xii.

Turning now to my desk and its contents, this white paper is an object-lesson, (see illustration in "Seed-Thought for Object-Lessons.") This sheet of *red blotting paper* may illustrate the promise of the "crimson made white as wool." Formerly men could not whiten crimson rags; from them therefore they must make paper of crimson or some other hue. But Christ can make the crimson stain as white as snow. Here is an *ink bottle* labeled "Ink," but the ink is no longer there. So some persons bear the label "Christian" when the Christlikeness has all disappeared. Here is my *Bible*. It may be used as indicated in "Stories Represented." *My pocket looking-glass*, which I have just taken from a pigeon-hole, is cracked, and therefore makes a poor reflection, as our professedly Christian hearts, when not right in the sight of God, reflect Christ imperfectly. This *photograph* of Abraham Lincoln may be used as indicated in the "Seed-Thought for Object-Lessons."

These *four crackers*, one in the shape of a diamond, another a cross, another a star, another a heart, given me by one of my little friends, were too sacred to eat, and so here they are in this pigeon-hole. In bringing them home the stamp of the name was accidentally broken out of the cross, and the heart, which had no name, was broken on one side. The star and diamond crackers were perfect. Let me try to get a sermon out of these by questioning my little friend,

Alice, who happens to be in my study for a few minutes this afternoon. What are these? "Crackers." What do you see on this star cracker? "Dots." What else? "Letters." What do you think the letters spell? "The name of the man that made it." When do you think the name was stamped on it—when it was soft, or after it was baked? "When it was soft." If they had tried to stamp it when it was hard, what would have happened? "They would break it." [Put the cracker out of sight.] Whose name ought we to have written on our hearts? "Jesus's." When ought it to be written there—when we grow old, or when we are children? "When we are children." When is it easiest to love God? "When we are children." The Bible says if we are good we shall shine as the stars. [Show star cracker.] Now repeat with me, "Shine as the stars for ever and ever." Now, you see this cross cracker looks bad because the name is broken out. We must never lose the name of Jesus from our hearts. And this heart cracker has no name. Could we stamp a name on it now? "No; it would break." How sad that any heart should not have a Jesus in it! Christ says that we shall be his in the day that he makes up his jewels. [Show diamond cracker.] Jesus loves those that he saves better than his crown or his throne. They are his jewels. [Incident of the mother of the Gracchi.]

Here beside my desk is a large *calla lily*. For its use see "Seed-Thought for Object-Lessons." In the vase with it are some apple blossoms. With them I can illustrate the fostering care of God over children, bringing them up to manhood. But these are severed from the tree and are fading. I might use them to illustrate the fifteenth of John. Trailing over my bay window is an ivy which I might use with the same questions as the lesson on the Vine in "Seed-Thought for Object-Lessons." The plants in my hanging basket and flower pots can be used with the story of "The Atheist and the Flower" in "Stories Represented."

These pictures on my wall—"Bible Trees," Belshazzar's

Feast," "A Flower Scene," "The Key of Promise"—may be used for picture teaching; also, this portfolio of sacred pictures, cut from the illustrated papers of the day. I have not exhausted the list, but have said enough to show how abundant are the objects within reach of every teacher.

Toby Veck listened to the chimes as to a living voice, and little Nell's friend heard whispers in the flames of his forge. Shakspeare heard Ariels in the breeze. To Byron "every mountain top had found a tongue." To Tennyson every tree is a "talking oak." To Longfellow, "the voiceless lips of flowers" are "living preachers." Whittier says that "such music as the woods and streams sang in his ear he sang aloud." The Sunday-school teacher needs this "open eye and ear," that every bell and flame and mountain-top and tree and flower and stream may be interpreted, and their God-sent messages understood. Like the servant of the prophet, if our eyes were opened we should see the mountains and fields full of the messages of God.

To the writers of the Bible the rolling year was full of object-lessons: seed, blooming flowers, harvests, withered leaves, "snow like morsels"—all these gave subjects for spiritual teaching. So relics of history, the serpent in the wilderness, the budding rod, the pillar of cloud and fire, the temple vessels, etc., gave them frequent object-lessons. They found in wayside walls, vineyards, kitchens, shops, and temples, some object on which they could hang the truth. Like them, the teacher should find in the garden, the fields, and the home, object-lessons for his work. For young scholars and infant departments especially objects are invaluable. There should be a box or drawer somewhere in connection with the school in which missionary relics, historic trophies, and any object that can be used as an object-lesson, may be kept, new ones being constantly added. And yet the best object-lessons will be those that are fresh and suggested by the present need.

5. *How shall object-lessons be prepared and taught?* In

answering this most important question there are three suggestions for the preparation and four for the teaching:

PREPARATION: (1.) "Search the Scriptures" by means of the Concordance and other helps for all the Scripture passages that may in any way be connected with the object.

(2.) The attributes and uses of the object should be ascertained by a careful analysis. A teacher who fails to do this may be embarrassed and surprised by unexpected developments at the time of teaching. A true story is told of a Roman Catholic priest, who some years ago entered a pulpit in Germany, carrying in his hand a walnut, his intention being to use it as an illustration of what he was about to say. Holding up the little nut in full view of his crowded audience, he began, in a loud and boasting tone, with, "My hearers, the shell of this nut is tasteless and valueless: that, my friends, was Calvin's Church. The skin of this fruit is nauseous, disagreeable, and worthless: that represents the Lutheran Church. And now I will show you the holy Apostolic Church." Suiting his action to his words, he cracked the nut, and, lo and behold! to his utter chagrin and discomfiture the inside contents were perfectly decayed and rotten.

(3.) Study the analogies between the object shown and the truth to be taught. In 1 Kings xxii, 11, 34, 35, we have the case of an object-lesson that sounded very well, but the analogy failed to hold good. A preacher, using hot and cold air as an illustration, said, "The more you heat the air in a receiver the more room there is to put in more air." Another preacher announced as his text, "Thou makest my feet like hen's feet," and used the analogy of their clinging to the roost to teach the duty of clinging to the cross. Such mistakes may usually be avoided by preparing the lesson before attempting to teach it.

TEACHING: (1.) By means of careful questions get the scholars to mention the qualities of the object as far as they are to be used. A teacher should expect peculiar answers at times, and take them good-naturedly, without being discon-

certed. A reverend gentleman was addressing a school recently, and was trying to enforce the idea that the hearts of the little ones were sinful and needed regulating. Taking his watch and holding it up, he said: "Now, here is my watch; suppose it don't keep good time—now goes too fast, and now too slow—what shall I do with it?" "Sell it!" shouted a flaxen-headed youngster.

(2.) Call the attention of the class to the Scripture passages, and have a part of them, at least, memorized.

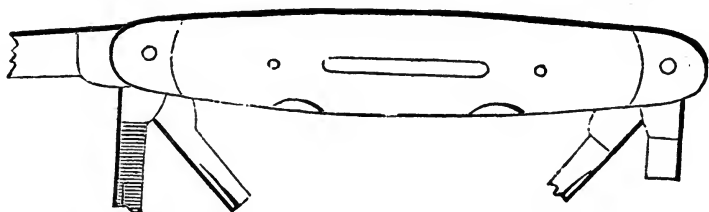
(3.) By questions and explanations make the analogies between the object and the truth clear, and then remove the object from sight.

Hartley, in his "Pictorial Teaching," gives an amusing example of confounding truth with an illustration. A teacher was one day explaining to a class of girls the nature of faith, and by way of illustration pointed through the window to a boat which could be seen upon the river. "Look," said the teacher, "at that boat. You can see it, can you not?" "Yes," said the scholars. "Well, if I were to tell you that there was a mutton pie in the boat under the seat, would you believe me?" "Certainly we should," they replied. "Well," said the teacher, "that is faith." A short time afterward the teacher was again talking to the children on a similar subject, and, asking the question, "What is faith?" was astonished to hear the reply, "*Faith, teacher, is a mutton pie in a boat.*"

(4.) Impress the truth deeply upon the heart, and always close with personal application and prayer. One should always be careful that the truth shall reach the scholar's thoughts more deeply than the object, the latter ever keeping its place as a forerunner simply, and crying, "The truth that cometh after me is greater than I."

OUR BOY'S KNIFE.—During the autumn Harry and I were in the woods gathering leaves. Needing a knife, I asked Harry for his, in order to see of what sort it was, and at the same time learn the contents of our boy's pocket.

He brought out first a piece of apple, then a top and a few bits of string, several marbles, some nails, chalk, candy, slate-pencils, one or two coppers, a piece of paper carefully wrapped, said to have been a school-girl's note, and, last of all, his knife—an article indispensable to most of us, and for which boys have a special longing. This was its condition.



The knife was useless to me, although our boy insisted it answered his purpose *exceedingly* well.

I expressed surprise. Harry confessed that he traded knives, and he could "come it" over the boys first-rate with that knife.

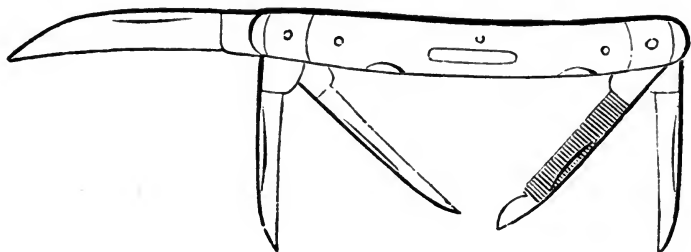
Shortly after I asked Harry if his knife would not be a good text for a sermon. He thought not, but promised to listen attentively to any sermon I might preach from such a text.

On our way home I commenced: First. I am sorry that our boy uses his knife as a means of deception. A lie acted is as great a sin as though spoken; a practice, I regret to say, common to much older boys and many men. Your knife is outwardly attractive. You willfully conceal its imperfections, and thus obtain goods under false pretenses. The same principle was put into practice by the "ring" thieves in New York. Many merchants put false labels on their goods, or cover up the defects of a poor article by a perfect exterior. Any deception acted or spoken is wicked.

"Avoid the least appearance of evil."

Secondly. Your knife is of use only as it is perfect. If nothing but the handle remained it would be an infant's toy. The broken blades are useful for some purposes. Add one

or more perfect blades, and it is of greater use. Look at this knife.



Every blade is sharp, clean, and of a different kind. Thus its capacity for use is great, and remains so in proportion as we keep it in perfect order.

Thirdly. In one sense *we* are knives. The various traits of character we possess are the blades of this human knife, contained in a case which is the body. As knives vary in form and style, so we vary in features and character. As we bring these various traits to perfection, to that degree will we be useful.

Let us consider some traits of character, or blades, which we need in this human knife, for with it we must cut our way through time to eternity.

That you may easily remember, let each letter of the word knife commence the name of these much-needed blades:

K is the blade of **K**NOWLEDGE. We need knowledge—"knowledge is power." We need to know about God, our Creator. We obtain this from the Bible, which is God's word. It is our chart on this voyage of life. It is the power of God unto our salvation. It contains words of wise counsel. It teaches God's great law of love to him and to our fellows. It contains maxims for every business of life. It tells us how to live, what to live for, and how to secure imperishable riches and an eternal mansion in the skies. We need a knowledge of self, and of the human family; of the world, its history, manners, and customs; of science and philosophy.

N is the NO blade. A small word of vital importance. To learn to use it aright is a hard task. NO at the right time would have saved many a drunkard from hell, made prisons unnecessary, and saved millions of lives and treasure. Always say NO to any promptings of Satan; never to any teachings of God's Holy Spirit.

I is the blade of INDUSTRY—one of the devil's greatest foes. God's plan for man to acquire that which supplies his wants is by WORK. 'Tis industry makes the desert bloom as the rose. It builds cities, spans the world with telegraphs and railroads. One of New York's best merchants remarked, "All that a young man needs in order to succeed is *industry*, economy, and perseverance." He ought to have added something which you will find in the next blade.

F is the blade of FAITH. Faith in God and his word. Faith brings us to the realization of the rich and beautiful promises of the Bible. It makes death a bountiful angel to carry us to a home in heaven. It increases by exercise. We need a faith in self that life will be a success. General Grant's faith conquered rebellion. Professor Morse's faith developed the telegraph. Luther's faith reformed Germany. Read of its mighty triumphs in the eleventh chapter of Hebrews. Embrace the faith there taught. Be watchful that this blade is always sharp, and is never broken.

E is the blade of EXAMPLE. It must be either good or bad. God holds us accountable for its character. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Now look at these five blades :

KNOWLEDGE.

NO.

INDUSTRY.

FAITH.

EXAMPLE.

May we possess them all !

V. MAP TEACHING.

Little need be said in regard to the use of maps, as they have been long and widely used in the Sunday-school.

It would be an improvement, perhaps, to the present method of hanging maps, if they were all hung at the most central point for the eyes of the whole school, only one being unrolled at a time, that one, of course, being the one which gives the geography of the lesson. Besides this, every teacher should have a portable Atlas* for his own class. Besides their use for ordinary geographical reference, maps may be used for Bible lectures and reviews. In the latter case, by pointing to the waters, mountains, and towns associated with the last three, or six, or twelve months' study, and asking questions as to the events associated with these geographical points, and giving such explanations as may be required, the facts learned will be strongly impressed on the mind with the help of the eye.

We give the following suggestions for a catechetical and descriptive Bible lecture, with the map of Palestine. Subject: "From Dan to Beersheba." Show the position of "Dan and Beersheba," and also that the expression means the same in regard to Palestine as "from the Atlantic to the Pacific" in regard to the United States. Divide the school, two Sabbaths before the lecture, into three traveling parties, one of them to go from BEERSHEBA to the Mediterranean coast, and then up the coast to Sidon, and across to Dan, studying all incidents of Bible history associated with any of the places through which they would pass, as Gaza, (Samson, Philip,) Joppa, (Peter,) Cæsarea, (Peter, Paul, etc.,) Mount Carmel, (Elijah, Elisha,) Tyre, (Solomon,) Sarepta, (Jesus,) Sidon, Mount Hermon, Damascus, (Paul,) DAN.

* The little pamphlet Atlas published by Nelson & Phillips is one of the very best in quality and variety, and yet is sold at a very low price. These same maps are bound into Whitney's Bible Geography, which should be in every teacher's library as a help to map teaching.

BEERSHEBA."



The second party to go from BEERSHEBA across to the Dead Sea, (notice Zoar, Sodom and Gomorrah, Edom, Moab, and Mount Pisgah overlooking the whole;) then up the Jordan (notice its crossing by the Israelites, its waters parted by the prophet's mantle; Jericho, a little way from its banks, whose walls fell, waters were healed, etc., the brook Jabbok that flows into it, Jacob's wrestling-place) to the Sea of Galilee, and coast along its western shore, stopping at Gadara, (demoniac;) then up to the continuation of the Jordan, through to the waters of Merom to Cæsarea Philippi, (Jesus,) and across to DAN.

The third party to go through the center of the country from BEERSHEBA to Hebron, (Abraham,) to Bethlehem, (David, Ruth, Jesus,) to Jerusalem, (see Bible Dictionary, etc.,) to Mount of Olives, (Gethsemane, Ascension, David's retreat, etc.,) to Bethany, (Lazarus, spikenard, etc.,) to Bethel, (Jacob, etc.,) to Gilgal, (Joshua,) to Shechem, (Jacob's well,) stopping to climb Mount Gerizim, (Samaritan temple, blessings and curses,) and Mount Ebal to Samaria, (God's deliverance, etc.;) to Dothan, (Joseph,) to Mount Gilboa, (Saul, etc.,) to Nain, (Jesus,) to Nazareth, (Jesus,) to Cana, (wine,) to Mount Tabor and Mount of Beatitudes; then to the lower part of the Sea of Galilee, and up the eastern coast to Tiberias, (miracles,) Bethsaida, (miracles,) Chorazin, (curses;) then across the sea, recalling the voyages of Christ and his apostles, (the two storms, two draughts of fishes, etc.;) then across the country to DAN.

Teachers and scholars having studied their Bibles and Bible Dictionaries, with their maps, and being prepared to make these three trips, with a knowledge of all the historical associations, the lecturer, with pictures, relics from the East, and incidents from books of travel, can make these journeys very interesting and instructive. A similar lecture can be made with the map of the Israelites' Journey, called "From Ramesses to Jerusalem;" and another on the map of the Journeys of St. Paul, called "From Damascus to Rome."

VI. PICTURE TEACHING.

When our parlors are full of Bible pictures, and scarcely a scene in the Bible has not been represented by some master hand, it is strange that Bible pictures have not been used more extensively in Sunday-school teaching. If a school can afford it, the colored pictures on stiff card-board, that are published by our Sunday-School Unions, should be in its "*Cabinet for Eye-Teaching* ;" but if there are not means to secure these, a great many pictures may be borrowed from the homes of those in the Church who have well-furnished walls. An infant-class teacher can make even a familiar picture very useful in securing attention. If the lesson be about "Christ in the Manger," one of the many pictures of that scene will afford the best means of making the lesson clear. In almost every community pictures may be found of the leading events of Bible history.*

Besides this, every teacher should have his own Picture Scrap-Book. The illustrated papers will frequently give a picture that may be used some time to illustrate Bible truth. One teacher writes thus to the "Sunday-School Journal :"

"I have a scrap-book in which I am collecting pictures illustrative of the Bible. I buy up every engraving of every sort by which any fact or custom of the Bible may be illus-

* In the Y. M. C. A. at New York a room has been fitted up, called the Sunday-School Exchange, in which may be found a reference library of all the best works published on the Sunday-school cause, which teachers are free to come and consult. All Sunday-school periodicals are also kept on file ; also a stock of pictures, maps, and objects suitable for illustrating the Bible have been collected, any of which the teacher may have the privilege of renting.

One of the very best, and by far the cheapest, of helps for picture teaching is the "Bible Roll," by Samuel W. Clark. (Published by Nelson & Phillips.) It comprises twenty-five large views of the tabernacle, temple, Eastern manners, customs, etc. The costumes of the priests, the altars, tables, vails, and other parts of the great symbolic tabernacle, are clearly represented. A school cannot spend five dollars in pictures to better advantage than in securing this valuable collection.

trated. I find Nelson's cards of great value. Already my scrap-book is an attraction to old and young. I hold an occasional 'tea-table talk' with my Sunday scholars as my guests, and the scrap-book makes the time fly. Several times I have taken it with me for use in my class. No trouble to 'get the attention' of my scholars."

It is exceedingly important that the pictures used in Sunday-school teaching should give correct impressions. We have heard of a picture which represents David in his conflict with Goliath, as a young man with his hair parted in the middle! "That, we presume, was to balance him for throwing the stone!"*

A child seeing a picture of the ark which had several windows, exclaimed, "Why, the Bible says there was only *one* window!"

A story is told of two Scotch lads who knew little of gunnery and natural history, but were familiar with King James's Bible and with the winged heads that pass for cherubs in painting and sculpture. Going out a gunning together, one of them shot a bird, and the other ran to secure the trophy. Coming near where it had fallen, he found a white owl so sprawled in the grass as to present to his view only a head with staring eyes and a pair of wings attached. Instantly he shouted in dismay: "Ye're in for it now, Jock, ye've shot a cherubim!"

Correct pictures will be found the clearest and most popular commentaries on many passages of the Bible,† but *incorrect* pictures are much worse than none.

* M. C. Hazard.

† The most valuable and attractive pictures that can be obtained for use in the Sunday-school or Church are the "large colored diagrams" rented and sold by Nelson & Phillips, and the Depositories of the American Sunday-School Union. The sets of especial value for the lessons of 1877 are, "20. Life and Labors of the Apostle Paul;" "16. Palestine and its Cities;" "17. Mountains of the Bible;" "18. Types of Scripture;" "11 and 12. Fulfilled Prophecy;" "8. Literary History of the Bible;" etc., etc. A set is rented for a Sunday for \$1 50. Send for a catalogue.

VII. THE USE AND ABUSE OF THE BLACKBOARD.*

WHAT'S THE USE ?

is the question that rises to many lips when the blackboard is mentioned. It is at once classed by some among the ingenious works of magic, and considered as an eccentric intruder among the helps to religious teaching. In order to answer this question, "What's the use?" let us prefix two letters to the last word and notice a preliminary question:—

WHAT'S THE ABUSE ?

One who is well known in the Sunday-school work writes these well-timed words on the abuse of the blackboard: "I am fully conscious, as all who have thoughtfully observed the course of this line of teaching, I think, must be, that it has been made the victim of most absurd exaggerations and complicated follies. Intended to be *the simplest, the clearest, and the most vivid of methods*, it has been made by a large class of blackboard delineators a vehicle of the most extravagant imaginations and the most absurdly unimpressive exercises. What I have always pleaded for in its use, and do now more than ever, is pith, point, clearness, conciseness, the latter especially."

The chief abuses of the blackboard cluster around the idea of *making an exhibition of it rather than an illustration by it*. "Truth and art should serve each other; but in the king's palace art must be the servant of his law. When God's law is made the *servant* of art in Sunday-school blackboarding, no wonder honest natures are disgusted."

The blackboard is related to the truth that is to be taught as John the Baptist was related to Christ. It should be only

* All this section equally appropriate to the use of a slate in each Sunday-school class.

“a voice,” itself unnoticed while its message fills all hearts, “preparing the way of the Lord.” This thought is embodied in decayed sculpture at Melrose Abbey. Above the beautiful stone foliage at the south door is a niche in which an image of Christ formerly stood, and beneath it there is still seen a half-length figure of John the Baptist, looking reverently up to the Master above him, and drawing all other eyes to the same place and away from himself. Under it is written, “*Ecce Filius Dei*,” (Behold the Son of God.) No better representation of the true mission of the blackboard in the Sunday-school could be given. It must point away from itself to Christ; not leading men to say, “How skillful!” or “How beautiful!” but rather, “How true!”*

Mr. Moody once gave a blackboard exercise in California, in which he contrasted in opposite columns

THE WORLD'S GIFTS AND GOD'S GIFTS.

Money.	Jesus.
Houses.	Angels.
Clothes.	Friends.
Honors.	Promises.
Pleasures.	Peace.

The exercise was made so fully a forerunner and herald of Christ that it resulted in the conviction and conversion of an unconverted teacher who was present. Many other conversions have occurred through the spiritual use of the blackboard.

“The use of the blackboard for illustrating Bible truths is

* Be careful always that the full force of the illustration goes to illuminate the truth which you are expounding. The foot-lights are studiously veiled from the eyes of the spectators, but they throw a luster on the actor's face. Like them, our illustrations must not draw attention to ourselves, but to the truth we have in hand. We must not turn them on ourselves, but on the Master and his work. It is as criminal to hide him beneath gorgeous illustrations as it is to ignore him altogether. We may and ought to cover our faces before him; but we must never put a veil, no matter how exquisite may be its texture, over his countenance.—*Rev. Wm. M. Taylor, D.D.*

condemned by a few of our best thinkers for its materialistic tendencies. It is urged that the use of material objects for presenting truth leads the mind into the errors of materialism. God did not think so while teaching the Jews the principles of Judaism. He thundered on Sinai that they might HEAR him in his power and wrath; but this was not enough; they had eyes as well as ears, and he *wrote* his laws on leaves of stone that they might SEE him in its truths, and then commanded them to ‘*write* these words on the posts of their houses, and on their gates.’”*

In the use of the blackboard the same law holds as in the other departments of Church work, “The letter killeth, but the Spirit giveth life.”

Another class of blackboard abuses arises from incorrect drawing or incomplete explanation. A superintendent, having drawn what he intended for an *eye* on the blackboard, asked, “Now, what do you see on the board?” A boy answered, “*An oyster shell.*”

One who cannot draw outlines correctly will do the best and safest work by confining himself to lettering.†

Sometimes misapprehensions similar to the one just mentioned occur as much from incomplete explanation as from incorrect drawing, as in the case where a man represented faith by a shield, somewhat resembling a kitchen boiler cover, which was so confusedly explained that one of the scholars, when he was asked, “What is faith?” replied, “A kitchen boiler cover.”

Such answers will sometimes be given when the outline is correctly drawn, as the following illustration will show:—

* Rev. J. F. Clymer.

† See “Table of Blackboard Alphabets” in last pages of the book. There are some who secure the benefits of drawing in the presence of the school and avoid the errors of incorrect drawing by making the picture or outline beforehand with soapstone, whose lines can be seen by the speaker, but not by the school, and then at the appropriate time using the chalk rapidly on these lines that are already faintly drawn.

Says J. S. Ostrander, "Not a great while ago I was present at a large Sunday-school meeting, in which one of our most successful teachers used the board to illustrate the idea of a sacrifice. He drew an altar, and upon it a lamb, around which he drew, with *red crayon*, representations of the consuming fire. The whole was well done. The children were pleased and instructed. 'What is this, children?' he said, pointing to the altar, lamb, etc., to all of which correct answers were obtained. Finally the simplicity and innocence of a little child was discovered by the putting of the following question by the speaker: "And what is this? (pointing to the *red chalk representation of fire.*) After some hesitancy a little voice in the congregation responded, '*I guess they are the feathers of the lamb.*' Like a good questioner, the brother received the answer with respect, and proceeded to 'simplify and repeat.'"

Yet another class of abuses may be included under the term, "complicated follies and false emphasis." Here are several published specimens:

T	he	Leader's	parting	wo	R
I	he	vow	the	big	stone
I	t	and	the	writing	pl
I	n	law-book,	still	rem	A
T	eaching	when	Joshua's	d	E
h	at	God	is	Israel's	h
					A
					D

THE TREE.
THE BRANCHES.
THE FRUIT.

THE MOB.
THE APOSTLES.
THE EARTHQUAKE.
THE JAILER.
THE BAPTISM.

An advertiser tries the mystifying blackboard spelling in announcing his wares, after this fashion:—

VALENTINE'S.
RISH

Some anonymous writer tries it on the history of Henry VIII.:

HENRY THE FAITH
 ight Defender of the
 AS a divorce
 eads 6 wives, B
 Anne Bol
 and Cath Eyn
 owar D OF the O
 e a urch England.

The query with which the last-named writer heads his exposure of such complicated follies is fitly chosen:

W^I_{OR} T?

Apply this question to the following exercises on David and Goliath:

THE **P** HILISTINE CHAMPION.
 USILLANIMOUS ISRAELITES.
 LUCKY SHEPHERD-BOY.
 ONDEROUS ARMOR.
 ICKED-
 EBBLES.
 ROUD GOLIATH.
 IOUS DAVID.
 ROVOKED GIANT.
 ROPHESYING LAD.
 ROMPT ATTACK.
 RONE PHILISTINE.
 REVAILING CHAMPION.
 ENETRATING SWORD.
 ARTED HEAD-AND-BODY
 ANIC STRICKEN HOST.
 JEANS OF VICTORY.

The "Sunday-School Times," commenting on this subject editorially, utters these well-timed words:

"The real worth of an outline is as a helpful and instructive analysis. If it does not serve in that direction it is useless. It may, to be sure, be *more easily fixed in the memory* through an acrostic, or an alliteration; but of what use is its memorizing when to begin with it is good for nothing?

"*The true test, then, of a suggested outline of any Bible lesson, or other statement of truth, is in its value apart from its alliterative or acrostical structure.* If the outline does not prove to be a good one when words of a similar meaning beginning with different letters are substituted for those sug-

gested in the fanciful plan, the outline is worthless in spite of all the ingenuity displayed in its arrangement. For example, if the lesson were the story of David and Goliath, it might be well to consider the narrative in study or teaching under the natural divisions of, 1. Goliath's challenge to the Israelites; 2. Their fear of meeting him; 3. David's trustful acceptance of the challenge; 4. The ensuing fight; 5. Its issue. This outline might be stated as an aid in securing attention, or in memorizing the divisions:

THE CHALLENGE BY GOLIATH.
 OWARDICE OF ISRAEL.
 OURAGE OF DAVID.
 ONFLIOT OF CHAMPIONS.
 OMPLETE VICTORY.

This outline is certainly quite as good without the alliteration as with it. Many sensible teachers would prefer to use it in the less fanciful form, while others would find it practically more helpful in its alliterative statement. In this case the outline is first secured; then the alliteration is sought. A more common way with blackboardists seems to be to pick out a letter and see how many phrases ingeniously drawn from the lesson may be strung on it."

The rule in blackboard lettering should be, *As large letters give emphasis and prominence, they should never be used except where they make up an important syllable or word or phrase that needs to be emphasized, or when they may legitimately help the memory in an initial or acrostic exercise without destroying the logical outline of the lesson.*

[Erasing "Ab," and leaving the question as at first, "What's the use?"]

Let us now notice the simple and practical uses of the Sunday-school blackboard:

LOOK.

By printing this brief word any one can collect the attention of an audience in a moment, or by simply raising a piece

of chalk to the blackboard without making even so much as a dot.

1. The first use of the blackboard, then, is

TO COLLECT ATTENTION.

A lady unfriendly to the Sunday-school said to a little girl who attended it, "Do you have to pay any thing at Sunday-school?" The child answered, "No—yes, we do; we have to *pay attention*." This Sunday-school tax of attention is one of the hardest taxes to collect, but it can be quickly and effectually done by the simplest touch of the chalk to the blackboard.

In Congress or Parliament it is an important thing to "catch the eye" of the presiding officer at the right moment. The ingenuous and varied signs along the street, above the stores, are also earnest efforts to "catch the public eye." The blackboard accomplishes this in religious teaching.

Its power to attract attention may be easily verified by taking up a newspaper and finding what style of advertisements first arrest the eye. *It will be those most resembling the blackboard.* So also of advertisements on rocks and fences.

2. The Rev. Geo. A. Peltz recommends the use of

THE BLACKBOARD AS A BULLETIN.

"Use it for special announcements. Much time is unnecessarily wasted in calling attention to the various matters connected with the economy of the school. The proper use of the blackboard here will greatly aid order and quiet. For example, how suggestive would be the display of a board neatly lettered, as follows:

NEXT SUNDAY
MISSIONARY COLLECTION
FOR
HEATHEN LANDS.

FREELY GIVE!

FREELY GIVE!

3. A third use of the blackboard is

TO AID THE MEMORY.

Three words represent the laws of successful memorizing—*interest, attention, exercise*. All these laws are pre-eminently fulfilled in blackboard illustration. When a pastor or superintendent lifts the chalk to the blackboard interest is awakened, attention is secured, and the mind is exercised in curiosity as to what is coming next,* and what is to be the meaning of the completed work. Each word written on the blackboard is written at the same moment upon the memory of those who follow the movements of the chalk.

Like the new "letter writer," the blackboard allows us to write many duplicate copies of our message at once, as many as there are minds present. A symbol or picture drawn upon the blackboard is drawn also at the same time upon the memories of all who are following the artist; so that from the blackboard as a negative, copies are printed upon every mind. Tyndall once said that were he lecturing on gravitation, and should say to his hearers, "I hold a marble in my hand, and were I to release it the power of gravitation would instantly draw it to the earth," he would not feel that he had produced the desired impression upon his auditors until he had actually permitted the marble to fall to the floor, and thus availed himself of the co-operation of the senses in immediate connection with the definition of science, for the purpose of stamping its impress indelibly upon the memory of the

*The point here hinted at is the chief objection to the new plan of stenciling letters on the blackboard by pulverizing chalk and using it as ink is ordinarily used with stencils. This plan would afford more perfect letters than are usually formed on blackboards; but, as the stenciling would need to be done before the school session opened, this memory law of *exercise* and *curiosity* would have to be sacrificed, and the loss would be more than the gain. However, in such elaborate exercises as must be put on in advance, which should be much less frequent than exercises wrought out before the eyes of the school, the stencil might profitably be used by those who have no skill in lettering.

audience. Even spoken illustrations or word-pictures show this same quality in a less degree. Dr. Guthrie, in his early ministry, held a Bible-class of young people on Sabbath evenings, in which he spoke more illustratively of Christian truth than he felt at liberty to do in preaching.

He soon found that these informal and illustrated talks were much better remembered than his less illustrated sermons, and that the people remembered best the truths that were pictured in an illustration. From this experience he was led to use illustrations far more abundantly in preaching and writing, and made himself one of the most popular and successful of preachers and authors.*

When the picture summoned before the eye is not imaginary, but real, the impression on the memory is much stronger, and hence blackboard illustration becomes the king of mnemonic helps.

FORGET NOT ALL HIS BENEFITS.

Forget that sentence if you can.

4. Another simple use of the blackboard is

TO EXPLAIN THE TRUTH.

A Sunday-school had been studying the parable of the two houses, one built on the rock and the other on the sand. Most of the scholars were familiar with the story, but had not realized it. The outline of the two houses was then put before the eyes of the school and the parable was then explained. A thrill of new interest was felt, and one expressed the feelings of all when he whispered, "O, I see!"

When a general is mapping out a campaign he draws his

*By awakening and gratifying the imagination the truth finds its way more readily to the heart and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it to the mind; like the feathers of an arrow, makes it strike; and, like the barb, makes it stick.—*Guthrie*.

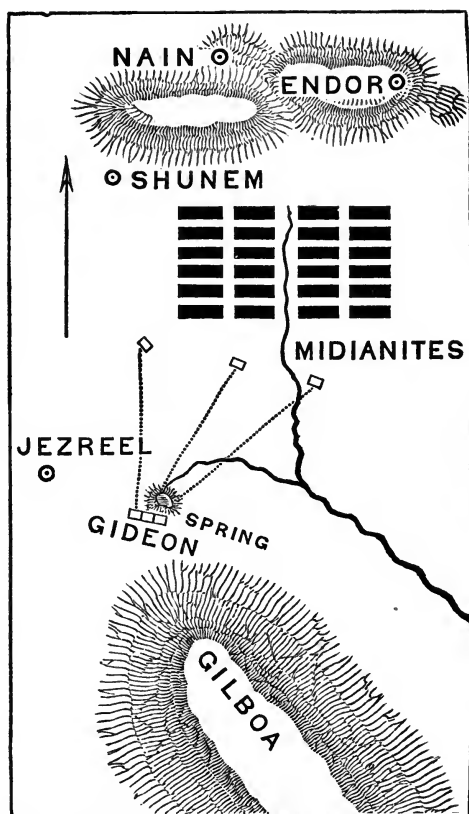
plans and locates his armies by pins. When an architect wants to explain a building his pencil and paper do most of the talking. In a village in India, it became necessary in the course of some engineering operations to transport an enormous mass of metal, weighing several hundred tons, from one part of the town to another. Ordinary means were out of the question; and as the engineers found themselves unable to devise any process, they did the next best thing, and wrote to other engineers in England, who were constantly supervising such work. The latter, instead of writing out nice large pages of foolscap, beautifully embellished with Greek letter *formulae* and red ink, quietly waited until the next big piece of metal which they had to transport offered a favorable opportunity. Then they prepared a camera, and photographed every step of the operation, together with all the tools and appurtenances, and forwarded the prints from the negatives to India. These the engineers in the far-off country followed, and with little difficulty accomplished their task. The blackboard may be used with like helpfulness in the Christian warfare, and in the building of character to explain the unknown.

Take the parable of the sower. To represent the different fields in which the seed (the word of God) is sown by the sower, (the Christian,) draw first the outline of *an ear* for the wayside. Below it write the fate of the seed—"Devoured." Above write the name of the devourer, "Satan." Then draw two distorted and shriveled hearts. On one write "Stony;" below it, "Withered;" above it, "Weak Faith." On the other write "Thorns;" below it, "Choked;" above it, "Temptation." Then draw a full heart, and write on it "Good Ground;" above it write "The Holy Spirit," and below, "Received the Seed," "Bore much Fruit."

"If your lesson is on the 'Gadarene Demoniac,' draw an ancient tomb with a broken chain beside it. If on the 'Ten Virgins,' draw ten lamps, five burning, and five gone out. If on death, natural or spiritual, draw two or three graves. If

on 'Christ, the Light of the World,' draw the rising sun shining upon a house with closed blinds. Such parables as 'The Builders,' 'The Friend at Midnight,' and some others, suggest their own pictures. The cave where Elijah heard the still small voice may be represented by a dark spot looking like a cave on the side of a mountain.

A striking instance of the value of the blackboard as a means of explanation was seen in the lesson on Gideon's Victory, prepared by the famous war correspondent of the "Boston Journal," Mr. C. "Carleton" Coffin, for the "Congregationalist" in 1875, in which he introduced a map of the scene that was self-explanatory, and showed more to the



eye in a moment than an hour's teaching could have shown through the ear. Most lessons might be thus lighted up and explained by using the blackboard or slate, presenting a map of the scene or some other exercise.

A very interesting lesson may be made from the 'Mustard Seed' by drawing in colors a tree, full size (enlarge from Bible dictionary) of the mustard-tree, and by its side a dot, representing the seed. An old-fashioned well on one side, on the other the name 'Jesus,' may furnish an introduction to a talk about the 'Living Water,' and so on indefinitely."

When the eastern plow, or the stones with which grinding was done, or the altar, or candlestick, or any other articles of household or temple use are mentioned, whose outlines are simple, they will be better understood than by any word description if a Bible dictionary is examined and the outline is sketched on the board.

5. Another practical use of the blackboard is

TO CONDENSE THOUGHT.

When we wish a message or resolution condensed into the fewest possible words, we say, "Please put it in writing." When we send messages by telegraph, knowing that there is an extra charge for more than ten words, we learn how much can be said in ten words. "Blackboarding" is Sunday-school telegraphy, the blackboard being the battery, the crayon the key. One who uses the blackboard learns to put outlines, facts, and thoughts in the briefest and fewest words. How impressive (more than any longer message could have been) was that telegram, sent by a man who had escaped from the wreck of the *Atlantic*, near Halifax, to his partner at New York:

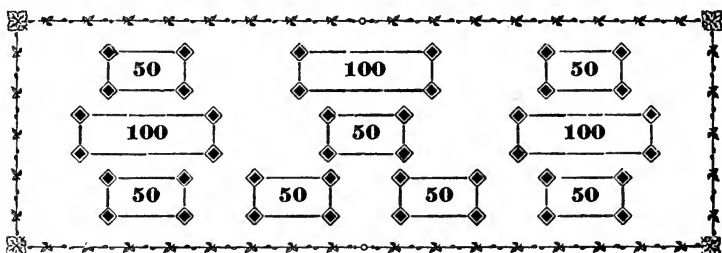


A contrast is to be expressed between good and evil, or between joy and sorrow. Half an hour would do it in spoken words; put them in opposite colors or positions on the black-

board and the contrast is at once apparent. A wrong idea is to be presented and overthrown. How much a long argument may be condensed by writing the wrong idea upon the blackboard, and then destroying it with the eraser to make room for writing the truth, or by canceling it with the truth written over it!

In the story of the feeding of the five thousand, the word translated "ranks" means, in some cases, flower-beds. This suggests a concise picture of God's care over us, as follows (remembering that "they sat down in ranks, by hundreds, and by fifties") :

GOD'S GARDEN.



6. Another simple use of the blackboard is

TO EMPHASIZE TRUTH.

God might have sent a spoken message to Belshazzar by the lips of Daniel, but was it not more terribly impressive when the letters of fire flashed upon the king's eyes from the wall :

"MENE, MENE, TEKEL, UPHARSIN?"

With a palace wall as a blackboard and crayons of fire the divine hand inscribed the king's death-warrant. The philosophy is the same on which the blackboard teaching of to-day is based.

In what essential particular does the Divine teacher's method of instructing Peter in a world embracing charity by a vision-sheet full of beasts, differ from a Christian superintendent's method of impressing his school by some simple symbolical outline on the blackboard? What message of Christ was more impressive or successful than the unknown

words he wrote on the ground, with the sand for his blackboard and his finger for a crayon? Before the power of that eye-sermon in the sand his whole audience of hypocrites fled away.

There is a great emphasis in putting the truth, whether on board or paper, "down in black and white."

"BEHOLD. I STAND AT THE DOOR AND
KNOCK!"

This message will be photographed in an instant upon the heart and memory, and cannot be forgotten.

Various degrees of emphasis are indicated by the *size* and *position* of words. A word in large capitals or a word having a whole line is made especially emphatic, as seen in the following:

W H A T S O E V E R
T H E L O R D
H A T H S A I D U N T O
T H E E,
D O ?

"Whatsoever," "thee," and "do," are made emphatic by *position*; "the Lord," by *size* of letters.

Emphasis, with pleasing variety, also, may be secured by the judicious use of colored crayons. While yellow and white are the only colors that are clear and distinct when used alone, every color may be brought out by making *block letters*, in which two colors are used in appropriate combinations, as blue with white, yellow with green, blue with light brown, blue with red, and in general a light color with a dark one. Several patterns of block letters will be found in the "Table of Blackboard Alphabets" in the last pages of the book.

7. Another practical use of the blackboard is to

REVIEW THE LESSONS,

to draw from the scholars the information already imparted to them by their teachers. In most cases the exercise should not be written or printed on the blackboard before the time when it is to be used, except, perhaps, a few catch-words and initials. Questions should then be asked, and the answers briefly indicated with the chalk, until the exercise is complete. Lines, dots, and letters will often be sufficient to hold the attention and impress the thought. Difficult exercises must generally be made before the school session; but all that can be drawn from the scholars by questions, and readily delineated or printed, should be left to the time of using the exercise. This will allow one to take advantage of curiosity, which loves to witness the creation of a thing.

In an acrostic exercise, the acrostic letters may sometimes be put on beforehand; in a table exercise, the outline of the table; in a canceling or erasing exercise, that which is to be canceled or erased; in a map exercise, the simple outline without the points of interest indicated.

In this book the exercises are usually given as they would appear when completed. It is intended that each exercise should be developed, by questions, point by point. The following

REVIEW OF THE LIFE OF CHRIST,

JESUS	Did	{	MAKE THE DEAF HEAR. MAKE THE DUMB SPEAK. CAST OUT EVIL SPIRITS. GIVE SIGHT TO THE BLIND.
	Said,	{	"WE MUST BEAR GOOD FRUIT." "LOVE ONE ANOTHER." "GOD LOOKS AT THE HEART." "SHE HATH DONE WHAT SHE COULD."
	Suffered	{	THE KISS OF JUDAS. PETER'S DENIAL. SCOURGING WITH STRIPES. THE DEATH OF THE CROSS.

taken from the "Sunday-School Chronicle," will show the development of a blackboard exercise. The process would be essentially the same for the review of one lesson, or a month's work as for a quarter's, as in this case. First, the superintendent asks, "About whom have we been studying these three months?" He prints the answer, "Jesus." Then he says, "We want to recall what he 'did,' what he 'said,' and what he 'suffered.'" Accordingly he prints these three words in the relative positions indicated. "Now, what did Christ 'do' in the lessons we have studied?" From one and another the various answers come, helped, perhaps, by a hint or two from the superintendent. "Now, what were some of the sweetest things that Jesus 'SAID' in these lessons?" The answers are epitomized into the fewest words on the blackboard. So also with the third point. Each answer under all three points is explained, illustrated, and enforced, and appropriate songs are interspersed to vary the exercise.

The method of conducting the blackboard reviews of single lessons may be illustrated by the following on the lesson of "Paul and Silas in Prison," Acts xvi, 22-34. [Unless a blackboard is very large both sides will be needed for this exercise:]

GOD SAVES

FROM	{	PERIL	—Israel in Egypt.
			—Daniel and three worthies.
			—Apostles in prison.
	{	SIN	—All who believe in Christ.

IN HOMEFULS.	{	NOAH—"Come thou and thy	HOUSE.
		ABRAHAM—"Teach his	
		JOSHUA—"As for me and my	
		JAILER—"Saved, and thy	

BY { SONG—Jehoshaphat.
 —Paul and Silas.
 —The Reformers.
 PRAYER—"Lord save me."
 —"Revive thy work."

What must I do?

1. Do thyself no harm by rejecting
2. Believe on the Lord Jesus
3. Sing, pray, work, for

CHRIST.

At the beginning of the review nothing is upon the board except the words, "God saves," "From," "In," "By." The superintendent says, "In this lesson we see God's power to save both his followers and his enemies. What did God save his apostles from?" "Yes, from prison, or in general, from 'peril.'" (Prints it.) "Mention some other instances in which God rescued his people." The answers include "Israel in Egypt," "Daniel," "Three worthies." These, with "apostles," are written as indicated. The superintendent impresses the thought of God's care and power to help. "But God saved some in that prison who were not his followers. Who? From what?" "Yes, from 'sin.' (Writes,) Who else does God save from 'sin?' (Writes reply,) All who believe in Christ." Illustrates what it is to believe in Christ. "Was any one saved from sin but the jailer?" "Yes, God saved a *homeful*, as he has done so often in Christian history." (Write "homefuls.") "Now mention some other cases in the Bible where a whole household served the Lord." The cases of "Noah," "Abraham," and "Joshua," are mentioned, and with the "jailer" are written on the blackboard with the indicated texts. The superintendent asks, "What means that were used in the prison does God often use to save men?" Writes down the answers, "Song," "Prayer." The case of Jehoshaphat and the songs of the Reformation are used as illustration and noted on the blackboard. "What

two kinds of prayers are we to use?" (For ourselves and for others.) "I will write one of each." (Writes, "Lord, save me," and "Revive thy work.") "Now comes the practical question for us, as well as the jailer, What must I do?" The three points are written, then emphasized and illustrated for both Christians and the unconverted. The blackboard is especially valuable for Quarterly Reviews. The most satisfactory plan we have known to be successfully and continuously employed is one originated by Rev. J. H. Vincent, and used in the Plainfield (N. J.) Methodist Episcopal Sunday-school, James M'Gee, superintendent. A large sheet of *lapinum*, or blackboard cloth, about nine feet by four, has been nailed to the wall, back of the desk, at a cost of less than ten dollars, and set apart wholly to the Quarterly Review, leaving the other blackboard of the school for other use. This blackboard cloth has been ruled, as on the following page. The top column across the page contains the number of the quarter and the numbers of the lessons from I to XII. The first column down the page indicates the points in each lesson that are to be reviewed.

In the second column down the page we see the application of this plan to the first lesson of the third quarter of 1876, as found in the "Berean Question Book." The explanation of this column will show the application of the plan for any lesson and with any question book or lesson leaf. The question is asked, "What is the title of the lesson?" The answer is given by the school, "David's charge to Solomon," which is indicated on the blackboard only in initials as a help to memory, "D. C. S." Then the question in regard to topic is answered, "Ministry to God divinely appointed," which is epitomized in the letters, "M. G. D. A." The golden text, "Know thou the God of thy father, etc.," is indicated by its first word. The outline, "MINISTRY TO GOD APPOINTED"—

1. As to what men shall do ;
2. As to how men shall do,

[illegible]

is repeated and epitomized in the same way, and also the "doctrine" of the lesson, "God a sovereign." A few moments are given to some extra drill on the Catechism, the books of the Bible, or some other subject, for which the remaining column is used. The other blackboards are used for pictorial or other exercises on each lesson in addition to this memory drill.

On the second Sunday the second lesson is developed in the same manner, and the first is reviewed. This review of all the preceding lessons of the quarter occurs every Sunday after the drill on the new lesson, and is necessary to a thorough Quarterly Review.

To give variety in the appearance of the exercise, on some quarters, twelve books are represented as standing on a shelf, and the initials as above are put on their backs, each book representing a lesson.

Twelve picture frames might be drawn for a still further change, or a pillar with twelve stones, or a road with twelve milestones, the details being essentially the same in each case.

The blackboard, then, is of great value in the Sunday-school for winning attention, helping memory, making announcements, explaining truth, condensing thought, emphasizing ideas, and reviewing lessons.

WHAT TO TAKE OUT OF A LESSON FOR THE BLACKBOARD.

Those who are unaccustomed to the use of the blackboard may not know at first what should be taken out of a lesson and put before the eye. The parts to be thus used are usually either the central thought, the Golden Text, the great doctrine, the prominent duty, the outline, or the warning, of the lesson. When "what to use" has been searched out, then the "how to use it" should be considered,—whether to make it an outline picture, or an acrostic, or what form will best emphasize the point to be taught, explain its meaning, and impress it on the memory, with due regard also to pleasing variety.

MATERIALS WANTED.

A large revolving blackboard is, of course, the best.* It affords a great advantage in that the exercise on one surface may front the school during the lesson, and another exercise may be held in reserve on the hidden side for the closing review. Often it is well to have a simple exercise on the front, such as a motto, or a word exercise; a symbol exercise or outline exercise being kept on the reverse side until the other has been used. Some carpenter interested in the school will sometimes make such a blackboard at a low price, but its great usefulness will be an ample reward for an extra effort to obtain it. Those who are building new churches should put in a fine wall blackboard. If neither of these can be had, a poor one is far better than none. Then a good eraser, a long, stout rule, a good pointer, and a box of mixed crayons, will make an outfit. White crayons should generally be used, but other colors sometimes add greatly to the variety and strength of expression. By gaslight yellow crayons are most distinct. Use round chalk for writing, square chalk for printing. "Bear on! Speak loud to the eye!" A free and off-hand way of writing and printing should be cultivated.

The blackboard excels nearly all other forms of illustration in convenience, availability, and cheapness. Description and allegories require more time to reach the heart through the ear than the blackboard to reach it through the eye. "Objects" for object lessons are shown but once, while the blackboard may be used again and again for an indefinite time. Pictures have one unchanging surface, while the blackboard gives opportunity for fresh and varied illustrations. Maps are purchased at considerable expense, and many schools cannot supply themselves with a sufficient number for a thorough

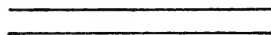
*By far the cheapest method of getting a blackboard is to buy one or two yards of "Blackboard Cloth," for one or two dollars, and hang it upon the wall or nail it upon an easel. Many prefer it even to the best blackboards. It is manufactured by "The Silicate Slate Company," corner of Church and Fulton Streets, New York, and sold by many book-sellers.

study of Bible geography. Blackboard maps may present the towns, rivers, and mountains mentioned in the lesson more prominently than any published maps would do it.

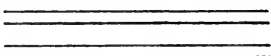
HOW TO MAKE LETTERS.*

"The plainest letter is generally the best, and one of the easiest styles of letter to make is called the block letter.

"*How are they made?* If the word or sentence is to be written on a straight line, place the ruler against the board, and draw the crayon faintly on each side of it; that will make two parallel lines three inches apart, thus:



"Next, lower the rule, say three fourths of an inch, and rule again, thus:



"The upper and lower spaces enable you to make the top and bottom of the lines even and of the same size.



"Say the word to be written is **L-O-V-E**. Remember that the parallel lines just ruled always make the top and bottom of the letters, and to complete them the down lines only have to be made.

"See diagram. The

*For further varieties of letters see "Table of Blackboard Alphabets" in closing pages of the book.

Charles B. Stout says that a blackboard should not be black at all. "Boards colored a sea-green," he says, "are very agreeable to the eye, and afford a fine ground for chalk and crayon. On boards of a delicate sky-blue the chalk shines with almost dazzling whiteness."

Manufacturers of blackboards say that while this is so when a *blueboard* is new, it soon becomes blurred, and is then less distinct than the black. If one should use the blue it would doubtless be necessary to wash it before each use, and frequently renew the liquid slating or coloring.

heavy lines show the down lines. Letters made with one colored crayon and shaded with that of another color are very prominent; for instance, a yellow letter shaded with red. Be careful to make the shading on the same side of each letter.

“Another way to make showy letters is to make them regardless of proportion, in all sorts of irregular shapes; see the word *Divine* in the diagram. The letters look best shaded.

“To write words in a semicircle, make guiding lines by fastening a piece of crayon to the string; with the left hand hold the string against the board, and with the right hand describe the circle. (See diagram on p. 72.)

“Broad letters made with the side of the crayon show well. See the word *Peace*.

“Letters written as in the word *Purity* are not difficult to make.

“Use the string in making letters with curved lines. See the word *Good*.

“A bold, vigorous stroke always looks better than a weak, timid one, even though not so true.” *

“Any man who has influence enough to receive the votes of any company of men and women to be the superintendent of their Sabbath-school has *ability* to use the blackboard if he only has *willingness* to use it in this simple, unostentatious way.

“The plainest sort of a man, with the lesson in his head and heart, baptized with the spirit of self-forgetfulness, whose only aim is to impress God’s truth on youthful hearts, will do more with his rudest chalkings than the skillful blackboardist with his perfect diagrams, but without his Christly spirit and aim.

“Here, at least, *heart* is greater than *art*.” †

THE SLATE.

To the individual teacher the slate is as helpful as the blackboard to the pastor or superintendent. All that may be

* J. B. Phipps, in “The Normal Class.”

† Rev. J. F. Clymer.

said of the advantages of the blackboard to the school may be said of the slate in regard to the class. Every teacher who can write a plain hand, even though unskillful with the pencil, may use the slate with great profit.

If the lesson is descriptive, make a frame by drawing four lines, and then put within it the objects mentioned in the lesson—straight marks for people, squares for houses, crosses for trees, and acute angles for mountains. These, with the imagination of the class, will make a picture which will fix a lesson in the mind so that it will never be forgotten.



It would be a profitable investment for a Sunday-school to buy for all its teachers silicate slates large enough to give a foot square of surface when opened, and have the superintendent in the teachers' meetings suggest maps, outlines, etc., for the teachers to use on their slates in their classes, in addition to what might be held in reserve for the general blackboard.

The blackboard exercises given in this book may be used with equal appropriateness on a teacher's slate.

Every scholar also should have a slate to make a map of the scene of the lesson, written answers to special questions given out on the previous Sunday, written epitomes of the home readings or some other part of the lesson, etc.

A CLASSIFICATION

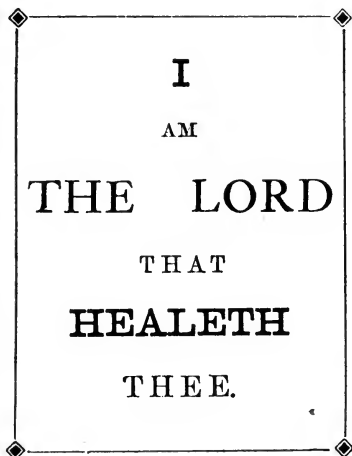
of blackboard exercises will now follow, arranged in a natural order from the simplest to the most difficult, from the simplest motto to the more elaborate outline exercise. Enough are given under each class to show distinctly what we mean by its name and to suggest many others.

1. THE MOTTO EXERCISE.—The simplest form of black-

board exercise is to write or print the Golden Text, or a religious precept or proverb, or some motto or watchword, on the blackboard. By breaking it up into short lines, emphasizing important words by colors, large capitals, and a position by themselves, such mottoes are often made very impressive. The following is a good illustration of the arrangement of a motto on the blackboard:

“The Lord” “healeth” “thee” stand out prominent, both on account of position and size. “Healeth” should be in red, to suggest the cleansing blood, and “thee” in white, to represent “white as snow.”

Even the writing of a simple precept on the blackboard about which you wish to speak impresses that precept on those who are listening as no emphasis or repetition can do.



MUCH WITH GOD, MUCH LIKE GOD.

Such a motto can be illustrated by the story of “that disciple whom Jesus loved,” or by the story of Moses on the Mount, and enforced with such passages as, “We shall be like him, for we shall see him as he is,” and, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.” The following exercises are only suggestive of a multitude of others:

TRUST YE IN THE LORD FOREVER:

FOR IN THE

L O R D J E H O V A H

IS EVERLASTING STRENGTH.

ISA. xxvi, 4.

“Ingenious little children sometimes tell you how, with a few letters, they can spell a very large word. With three letters I can spell *bereavement*. With three letters I can spell *disappointment*. With three letters I can spell *suffering*. With three letters I can spell *death*. With three letters I can spell *perdition*. S-i-n—SIN. That is the cause of all our trouble now. That is the cause of our trouble for the future.”

“SIN” being printed very large, across it, in another color, may be written the words in italics; above it may then be written, “Christ will save us from —,” and on either side, “No — in heaven.”

II. THE TOPIC EXERCISE.

Next to the motto exercise in simplicity comes the topic exercise, which consists in putting the divisions of an address, or the analysis of a lesson, or the prominent points of a story, upon the blackboard, one after another. For example, “Christ’s Miracles of Raising the Dead,” by Rev. W. B. Wright:

- I. JAIRUS’ DAUGHTER—from her BED.
- II. WIDOW’S SON—from his BIER.
- III. LAZARUS—from the TOMB.

This exercise illustrates the increasing wonder of the three miracles on the dead; one raised just after death from her “bed;” another a few hours after death from his “bier,” as he was “carried forth;” and a third from the “tomb,” where he had “lain four days already.”

JESUS OUR DAVID.

The Shepherd Bag.

The Bible.

Five Pebbles.

{ 1 Tim. i, 15; John iii, 16; Isa.
iii, 5; 1 Pet. ii, 24; John iii, 36.

The Sling.

The Holy Spirit.

VICTORY THROUGH CHRIST.

B. F. J.

3. INITIAL EXERCISE.

Next in natural order comes the Initial Exercise, by which several important words in the lesson beginning with the same letter are united together with that letter. For example:

FROM SIN TO GOD.

RUINED
REDEEMED BY
REGENERATED
SPIRIT

IN—Separates from God.
 AVIOUR—Restores to God.
 { —Teaches.
 { —Guides.
 { —Reproves.
 { —Comforts.

This exercise may be illustrated by the familiar story of Curtius and the chasm at Rome, and other stories of men who have given their lives for country or friends. Another example of this kind :

THE PRODIGAL.

Rashness.
ruin.
Rebellion.
repentance.
reform.

Lost, Sought, Restored,
Loves, Secured, Rejoiced over.

4. THE SYLLABLE EXERCISE.

Next in natural order are those exercises in which several words are bound together by a common syllable. For example:

THE PATHWAY OF JESUS.

BETH LEHEM—Manger.
ABARA—Baptism.
ESDA—The troubled waters.
ANY—"How he loved him."
SAIDA—Multitude fed.
PHAGE—Hosanna.

**HOLD,
LIEVE,
BORN AGAIN."**

WILL YOU GO?

“Behold” Jesus at Bethlehem in the manger—the Prince of heaven wrapped in swaddling-clothes, paying the ransom of your soul; Behold a dove descending and a voice from heaven, at Bethlehem, saying, “This is my beloved Son;” “Behold how he loved him” at Bethany; Behold the cripple saved at Bethesda, the multitude fed at Bethsaida; “Behold thy king cometh (from Bethphage) amid palms and Hosannas.” Believe in this Christ and you shall be “born again,” and have a Christmas and Bethlehem in your own heart; you shall be *baptized* into Christ, raised from the death of sin, fed with angels’ food, and your heart filled with “Hosannas.” “*Will you go*” in this pathway with Jesus?

5. THE WORD EXERCISE.

This class includes exercises, in which two or more passages or statements are bound together by a common word. For example:

WHAT WILL YOU HAVE?—(See Prov. xxiii, 29.)

THEY THAT TARRY LONG AT THE WINE,
SEEK MIXED

WHAT WILL YOU	HAVE?	BABBLINGS. REDNESS OF EYES. CONTENTIONS. WOUNDS. SORROW.
		WOE.



SAMPLE ROOM.

The words “What will you—(have)” are not to be written until after all the others have been written and spoken of. Illustrations for this exercise may be taken from the following

“SPECIMENS OF THE WORK DONE INSIDE.”

A young man in prison had such a strong thirst for intoxicating liquor that he cut off his hand at the wrist, called for a bowl of brandy in order to stop the bleeding, thrust his wrist into the bowl, and then drank the contents.

A wife was dangerously sick and her husband went for her medicine. On the way home he stopped to drink with a friend; one glass led to others; after a long time he came home stupefied with drink, and threw himself upon the bed where the helpless wife was lying in mortal agony. He woke at midnight, startled by a terrible thunder storm that was raging, and found his wife cold in death at his side.

In a village near Boston, an old man, the slave of appetite, endeavored to get some liquor as a medicine, being unable to get it as a drink. He said he needed it on account of trouble with his feet. Being suspected, he was told he could use it in the drug-store, but could not carry it away. He poured it into his boots, and was seen a few minutes later behind a fence, greedily drinking the liquor from his boots.

Nay, more, a slave of this habit, unable to buy any liquor, stole and drank the spirits with which a corpse had been bathed a few hours before!

6. PHRASE EXERCISE.

This class comprises those exercises in which a common phrase binds together several passages. For example:

ELISHA'S DEFENDERS.—2 *Kings* vi, 16.

“THE LORD OF HOSTS IS WITH US
“THEY THAT BE

ARE MORE THAN THEY

THAT BE

WITH THEM.”

“IF GOD BE FOR US

WHO CAN BE AGAINST US?”

When London was shaken with the great earthquake, and houses were falling on every side; when the ground rocked like the sea in a storm, and men cried for mercy, thinking the end of all things had come, Wesley gathered his little band of Christians in their chapel and read calmly to them, as they responded in many a deep and fervent amen, the Forty-sixth Psalm: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed," etc.

The expression "*The Lord was with —*" is associated with Joseph, Moses, Daniel, David, etc. These also may be grouped into a phrase exercise, and the application made to the passage "*The Lord of hosts is with us.*" In the pit where Joseph was cast, the basket-cradle of Moses, the den of lions, and the other places of trial in the lives of those mentioned, God was with them.

7. TABLE EXERCISE.

This class comprises those exercises in which several passages or thoughts are grouped into some sort of a table. For example:

BLESSING AND CURSING.—Having told the school to find in the Bible, during the previous week, six things that God hates, and eight things that God blesses, hinting, if necessary, that somewhere in Proverbs and Matthew the information may be found, put on the board, before the opening of the school, what is below except the words which follow the figures in each row. These should be drawn from the school by questions, when the blackboard exercise is explained, near the close of the session:

THUS SAITH THE LORD:

I HATE {
 1. A proud look.
 2. A lying tongue.
 3. A wicked hand.
 4. A wicked heart.
 5. Mischievous feet.
 6. A false witness.
Prov. vi, 16-18.

BLESSED ARE THE {
 1. Poor in spirit.
 2. Mourners.
 3. Meek.
 4. Truth-hungry.
 5. Merciful.
 6. Pure in heart
 7. Peace-makers.
 8. Persecuted.
Matt. v, 3-10.

Below the first group write, "They shall call on the rocks and hills to hide them from the wrath of the Lamb." Under the other, "These are they that follow the Lamb whithersoever he goeth."

The first verses of the First Psalm may be used *above* these groups at the close, giving the *present* condition of things, as the passages below give the *future*:

"BLESSED

Is the man that walketh	
NOT	BUT
In the Counsel	His delight is
of the	in the
Ungodly,	Law of the Lord."
(Those things hated.)	(Those things blessed.)

GOSPEL IDEA OF A MAN.

	Faith.
	Virtue.
	Knowledge.
("Add.")	Temperance.
	Patience.
	Brotherly Kindness.
	Charity.

Total—A TRUE MAN.

God is not satisfied with pet virtues; with good temperance men who have no brotherly kindness; with faith in those who have not charity; with virtue, but not according to knowledge. We are to "*add*" these together, having the faith that mounts up on wings as eagles, the virtue that shall run and not be weary, the patience that shall walk and not faint, the brotherly kindness that beareth all things, and the charity that never faileth.

8. THE ACROSTIC EXERCISE.

The acrostic exercise binds several passages or points together by their initial letters being formed into the important word of the lesson or address. For example:

JESUS IN THE TEMPLE.

OUR FOUND,
 ARGUING,
 TEMPLE,
 HOW THAT YE { left us ?
 sought me ?
 ENGAGED, (in Father's business.)
 RETURNED.

The word "Our" and the acrostic letters "Father" in red, and the rest in white.

WATCHFULNESS.

WATCH
 YOUR
 WORDS,
 ACTIONS,
 THOUGHTS,
 COMPANY.
 HEARTS.

"FOLLOW ME." (Luke ix, 51-62.)

F O L L O W
ME,

TO HEAR,
OBEY,
IMITATE.

C O N S T A N T L Y,
H U M B L Y,
R E V E R E N T L Y,
I M M E D I A T E L Y.
S U P R E M E L Y,
T R U S T I N G L Y.

Fred. C. Elliott.

9. PARALLEL AND CONTRAST EXERCISES.

This division includes those exercises where different passages or thoughts are arranged to parallel or contrast with each other to show similarity or antitheses.

It is useful to set before a school "life and death, blessing and cursing," to bring out the contrasts in the life of Christ and in Christian character, etc.

THE TWO TEMPTATIONS.

EDEN.

THE FIRST ADAM.

1. EAT—
2. YE SHALL BE AS GODS.
3. YE SHALL NOT SURELY DIE.

"I hid myself."

ANGELS CAME AND

DROVE HIM FORTH.

WILDERNESS.

THE SECOND ADAM.

1. EAT—
2. ALL THESE KINGDOMS.
3. CAST THYSELF DOWN.

"Get thee behind me."

MINISTERED UNTO HIM.

Satan is the same shrewd tempter in the wilderness as in Eden. He first tries *appetite*, then *ambition*, and then *perverts the word of God*. The father of lies said to Adam, "Ye shall be as gods." See him who was to be "as gods" sneaking in the bushes. He said to Christ, "I will give you all the kingdoms of the world," when he did not own enough to rest his foot on. Temptation comes to-day, first to *appetite*; then, for the power of wealth or fame, we are urged to wrong-doing; then we are tempted to "cast ourselves down"

into soul-dangers, and even into eternity unprepared, and trust to God's angels. Cancel the three temptations with "*It is written.*"

10. OVER-CHALKING OR CANCELING EXERCISE.

Very many impressive exercises may be made by canceling a word or sentence with a better or brighter one. For example:

THE PRE-EMINENCE OF JESUS, AT THE TRANSFIGURATION.

1. LAW—MOSES.
2. PROPHETS—ELIAS.
3. GOSPELS—JOHN.
4. EPISTLES—PETER AND JAMES.

Write in some brightly-colored chalk, "HEAR YE HIM" over the first row, after talking about it as it stands; then write "JESUS ONLY" over the other row.

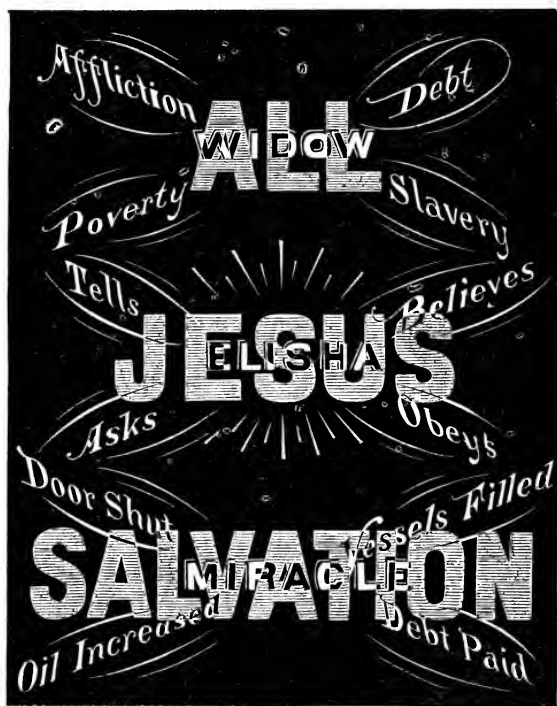
Instead of the books we shall see "Hear ye him;" instead of the men, "Jesus only." As we look upon the mount, Peter and James and John are on their faces; Moses and Elias have faded out in the brightness of Christ's glory, and we "*see no man save Jesus only.*" Below the above exercise print as follows:

LOOK NOT TO	' WHAT THEY	THINK."
HEAR NOT		DO."
		SAY."

Write in red chalk, over the parts opposite "Look," the following, to cancel the error, "to JESUS ONLY." So, after "HEAR," the following, "YE HIM."

First, the exercise standing as it is above, show how we measure and plan by those strange yard-sticks and mirrors "What they *think*" and "What *they do*," and how we always have a hand to the ear for "What *they say*." Then cancel these errors, and let the revised exercise read, "Look TO JESUS ONLY"—"HEAR YE HIM,"

THE OIL INCREASED. 2 Kings iv, 1-7.



I. Write on the board the words **WIDOW**, **ELISHA**, **MIRACLE**, as the three points of importance in the lesson.

II. Show the condition of the widow. It was of Affliction, Debt, Poverty, Slavery. [As each word is given by the school write it down.]

III. What the woman did. She *told* Elisha; *asked* his help; *believed* his word; *obeyed* his command.

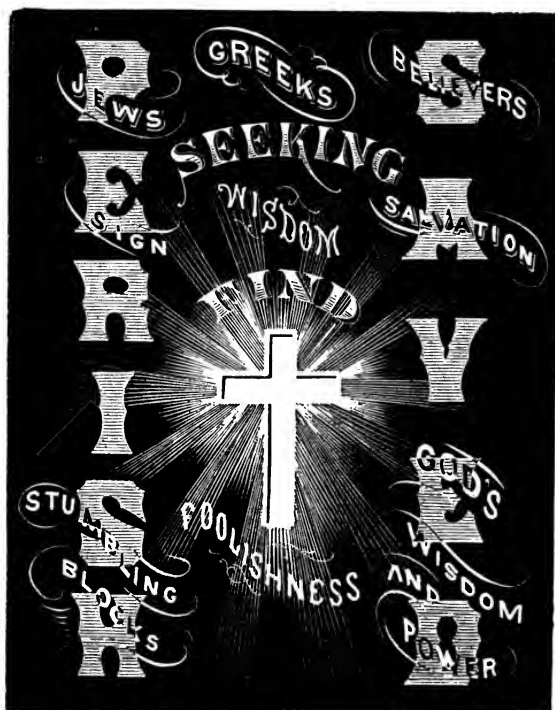
IV. Next illustrate the process of the miracle. Door was shut; oil was increased; vessels filled; debt paid.

V. Now, its spiritual application. The condition of the widow is the condition of **ALL**. [Either write this word over the word **WIDOW**, or erase it, and substitute for it.] So, what she did to Elisha, we may do to **JESUS**. [Substitute *Jesus* for Elisha, or chalk the word over it.] The *miracle* is a type of **SALVATION**. [Substitute or over-chalk as above.]

The words *All, Jesus, Salvation*, may be written with large, square chalk, one inch in diameter, or with the flat side of an ordinary crayon.

Rev. J. L. Hurlbut.

MEANING OF THE CROSS. 1 Cor. i, 23; Acts xviii, 1-11.
1 Cor. 1-23.



1. Draw a cross about the center of the board. 2. The three classes of which the lesson speaks. Write in yellow, *Jews*; in blue, *Greeks*; in white, *Believers*. Below, as in the diagram, the word *SEEKING*. 3. Now, what were the Jews seeking? *A Sign*, [yellow.] The Greeks? *Wisdom*, [blue.] Believers? *Salvation*, [white.] 4. Next write, as in the diagram, *FIND*. The Jews found in the cross—*Stumbling-block*, [yellow.] The Greeks, etc. 5. Finally, the *result*. Write, in heavy chalk, over one side, *Perish*; on the other, *Saved*.

Rev. J. L. Hurlbut.

11. THE ERASING EXERCISE.

Similar to the canceling exercise is the erasing exercise, in which the eraser is used to rub out one word, or passage sometimes, in order to substitute another.

LOVING JESUS.

George A. Peltz gives a very striking exercise of this class. At first on the board there is this sentence :

“WHY DO I LOVE JESUS?”

After talking a little of this to those who love Jesus he rubs out “Why,” and “Do I love Jesus?” is his next point. Then he rubs out “Do” and the interrogation point, and “I love Jesus” stands before the school. Then “I” is rubbed out, and the exhortation “Love Jesus” remains. Then “Love” is erased, and “Jesus” is the only *word* the children see, which suggests the passage, “They saw no man save Jesus only.”

HOW TO BE HAPPY THIS YEAR.

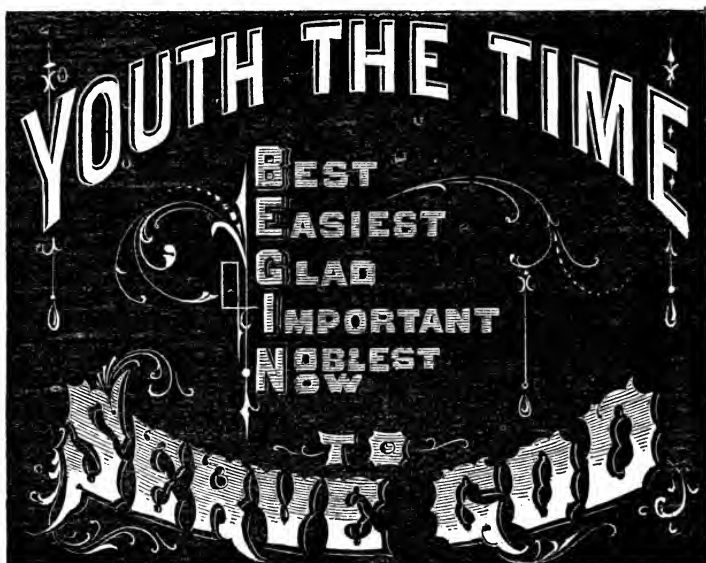
For New Year’s Day the subjoined exercise may be employed. Print on the board—

A NEW YEAR.

Ask the children, “What was the first thing you said this morning?” (“A Happy New Year.”) “What did you hear those words with?” (“Ear.”) Rub out “Y.” Then, “What do you do with the ear?” (“Hear.”) Put on “H” before “ear.” “Now how shall we make the new year a happy one? If we are not Christians what must we have to be happy?” (“A New Heart.”) Add “T,” and finish the talk with the words before the eyes of all—

“A NEW HEART.

This is given briefly, by memory, from “The Blackboard.”



1. Write GOD as the beginning. Next, SERVE GOD. "The TIME." When? YOUTH. 2. Reasons. [Write each word as the reason is announced.] Youth is the *Best* time; develops character. It is the *Easiest* time. It is a *Glad* time; early conversions are happy conversions. *Important*, as the period when habits are formed. *Noblest*, more honorable to give God the bloom of life. 3. Erase all of the column of words except the initials, and show the duty. *Begin to Serve God*. 4. Write at the foot of the column, NOW. The moment when we should begin to serve God.

Rev. J. L. Hurlbut.

The following incident may be used for illustration :

Richard Walter was on his way to school with his slate and books neatly strapped in a bundle, when he felt a hand resting on his shoulder, and turning around he saw a gentleman who said : "I see you have a slate in your bundle; I suppose you have an arithmetic too. What do you cipher in?" "Long division," said Richard. "Will you let me try to work a question in long division on your slate?" the man asked. Richard looked at him in astonishment, and scarcely knew what answer to make. However, Richard thought that he would see what the man would do, and he unbuckled his bundle, and handed slate and pencil to the gentleman. The stranger took

them, and, stepping to the side of the path, figured away in silence for a few minutes. By the time he had finished some other boys came along, and stopped to see what was going on. "Good morning, boys," said the gentleman. "Here's a question in long division I've been trying to work out, and I want you to see if it's right." Richard took the slate, while the boys looked over his shoulder at these figures:

$$\begin{array}{r}
 29 \overline{) 384,605} (12,572 \\
 \underline{29} \\
 74 \\
 \underline{58} \\
 166 \\
 \underline{145} \\
 210 \\
 \underline{203} \\
 75 \\
 \underline{38} \\
 17
 \end{array}$$

"Wrong!" "Wrong!" "It is wrong!" shouted several voices at once. "Where is it wrong?" asked the gentleman. "Why," said Richard, "you made a mistake almost at the very start. Nine from eighteen leaves nine, you've seven." "Is that the only mistake?" said the man. "That is all I see," said Richard. "I guess the rest is all right," said another boy. "Work out the question yourself, and let me see the result," said the gentleman to Richard. When he had done it the gentleman said: "Your quotient is 13,262, and is right. Mine was 12,572, and is wrong; and the boys were all wrong in saying that the only mistake was that made in the beginning, for *as that was wrong every thing that followed it was wrong*. Those figures, though right in themselves, gave me a wrong answer because of THE ERROR IN THE BEGINNING.

CHRISTIAN GROWTH.

Mr. C. B. Stout, of New Jersey, makes an excellent address on Christian work and growth on the following plan. He first writes "Go," and speaks of the importance of going somewhere. Then he adds "Right," making "Go Right," and speaks of that. Then he adds "On," which makes "Go Right On," his third point. After developing that thought he writes "Working," and his fourth point is

GO
RIGHT
ON
WORKING.

After emphasizing this he *erases* all except the initials, leaving the exhortation, "GROW."

12. WORD-SYMBOL EXERCISE.

This class includes all those exercises in which passages of Scripture or other words are shaped into symbols of Bible truth, as crosses, stars, plows, shields, ships, roads, etc. For example :

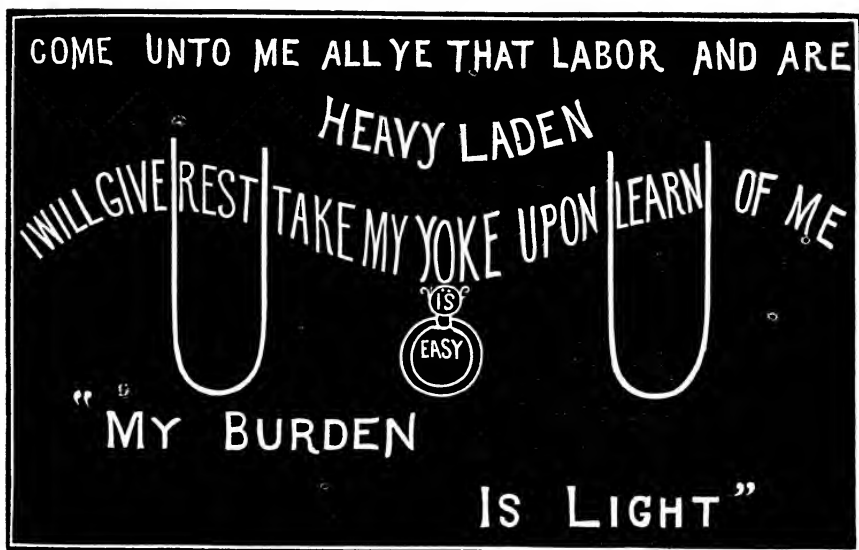
THE PRECIOUS CROSS.
 H E
 I S
 PRECIOUS
 BLOOD
 PROMISES
 FAITH
 TO YOU
 THAT
 BELIEVE.

See 1 Pet. i, ii; 2 Pet. i. First and last, Christ is "precious" to all that believe. His "blood" is precious, and also the "promises" and "faith" by which we claim and apply it to our hearts. The whole forms the "precious" cross. It would be well to ask on the Sunday previous to the use of this that the scholars should find every thing that Peter calls "precious." Then write only "Precious" on the board before the school, getting the remainder from the scholars. The cross, as it is the most prominent symbol of our holy religion, is often formed in a way similar to that just indicated, in black-board exercises, as the following examples will show :

Thou shalt call HIS name and thou shalt be SAVED."
 "Believe on the LORD JESUS for he shall save HIS people from their sins. J. S. Ostrander.

I love them that love ME and be saved."
 "Come unto ME and be saved."
 "My son, give ME thine heart."
 & they that seek ME early shall find ME. Rev'd from I. W. C.

THE YOKE OF CHRIST.



MY YOKE IS EASY. (Matt. xi, 30.)

I place first upon the board the two *U*'s. I am about to address *you* and *you*, each of you. I want the ears and eyes of all. We are carrying *burdens*, guilt, sin, weighed down under the wrath of God. We are tired of sin, a burden; we are *heavy laden*. Jesus says, "Come unto me," etc. Will you come? He will tell *you* how to get rid of this load. He will teach *you*. He says, "*Learn of Me*." How? Why? *You* want *rest*. "*I will give you rest*." How? "*Take my yoke upon you*." How can we get rest by taking another yoke upon us? His yoke *is easy*. *We bear the yoke*. Christ bears our sins, etc. "Cast thy burden on the Lord," or Jesus, often. "Great peace have they that love thy law;" all joy, etc. Burdens light; "These light afflictions," etc. The invitation, "*Come unto ME all ye that labor and*," etc. The owner brings the yoke, and the oxen come under it. They assist in reaping the fields, and in winter live on the harvest, etc. Sometimes we see one ox lying down and the other standing, *both joined to one yoke*, one ready for work, the

other at ease. So Christ waits for the idle Christian. "*Woe unto them that are at ease in Zion.*"—*J. S. Ostrander.*

THE MILESTONES OF THE NARROW WAY.

In the city of Rome distances were measured by milestones that counted in each direction from the golden milestone in the public square. So all along our way God puts up the milestones of the promises, beginning with the Golden Milestone of Conversion.

Make the outline of a road, with milestones, *each formed of the words of a promise.*

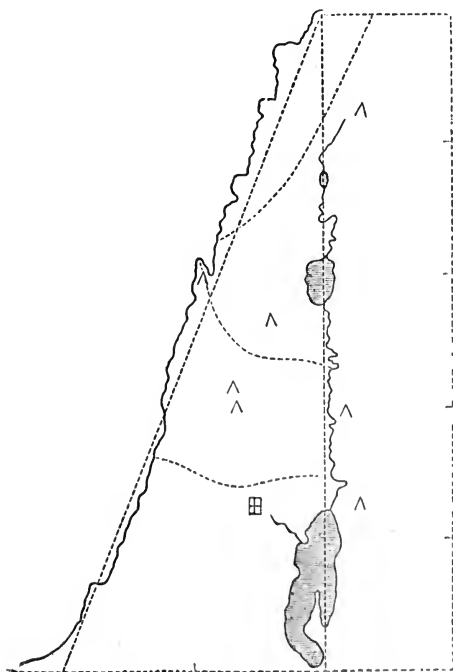
13. THE MAP EXERCISE.

This class includes simply geographical outlines and maps on the blackboard. Whenever the geography of a lesson is to be brought out, no means is more useful than a blackboard outline, on which the scholars can direct the blackboard de-

lineator in marking the prominent points.

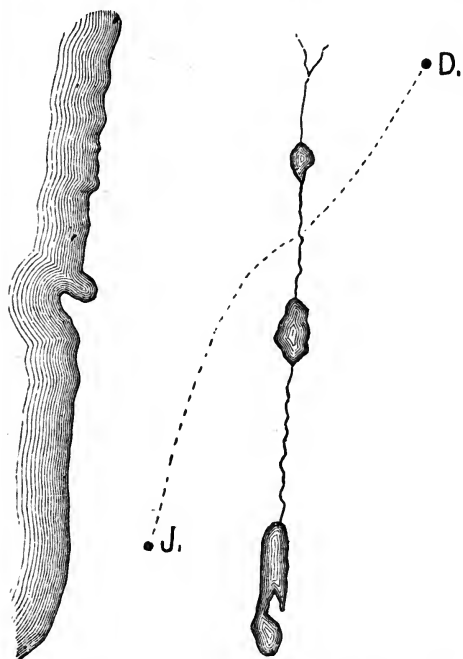
A map whose construction the eye has witnessed will be retained more readily and vividly in the mind than one far more elaborate displayed when complete. The lack of exactness and finish will be more than compensated in the distinctness and impressiveness attained.

The outline here presented will be a convenient form of carrying the shape of Palestine in the memory.



The plan we have just given and described is designed simply to afford the teacher an easy mode of drawing an outline of Palestine; but when one has thus been made, only one or two points in the country, those that are to be connected with the lesson, should be brought out, and no irrelevant parts of the map delineated. We insert two most excellent illustrations of this, which have been contributed to this book by Mrs. Samuel W. Clark. The first is on

SAUL'S CONVERSION.



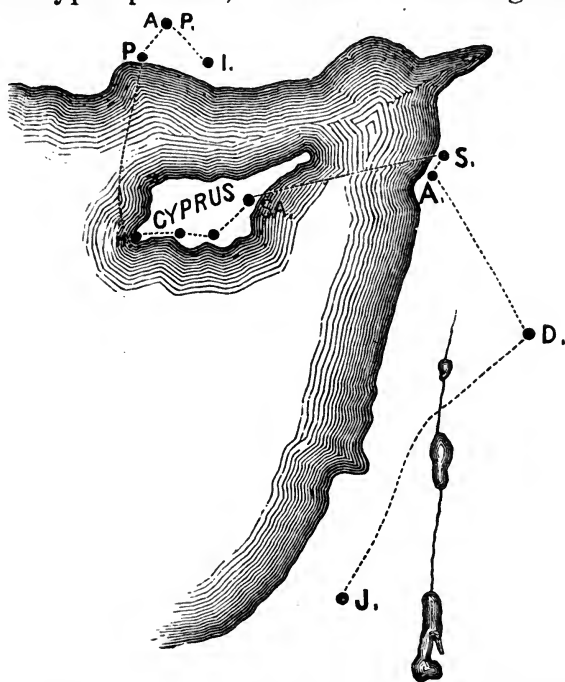
In connection with this journey from J. (Jerusalem) to D. (Damascus) the story of Saul's persecuting spirit, the light, the voice, the blindness with which he entered Damascus, and the other interesting incidents of his conversion, may be described. Some writer has said of this scene that "Christ himself stood as sentry for his little Church at Damascus, and saved it from its bitterest persecutor."

The following Sabbath the map was continued and enlarged to include a part of Paul's first missionary journey.

PAUL, THE FIRST MISSIONARY.

A careful reading of the Scripture narrative (Acts ix-xiii, 13) will give the journey indicated upon this map. A. is Antioch in Syria, S. is Seleuciã, Sa. is Salamis, Ph. is Paphos, P. is Perga, A. P. is Antioch in Pisidia, and I. is Iconium.

A study of the history will enable the teacher to tell the story, not in stereotyped phrases, but as an interesting narrative of



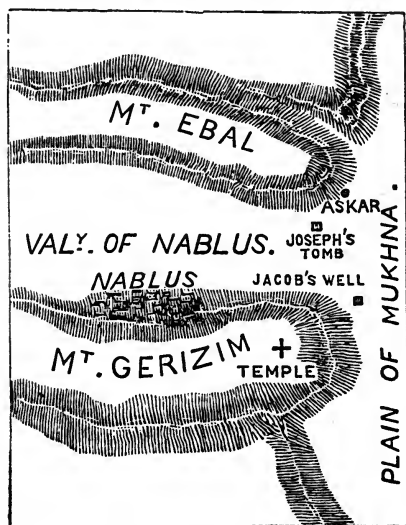
travel. As the history of Paul is continued on following Sabbaths, the new countries may be added and the three journeys kept distinct by three different colors of chalk. Only a little will be added to the map at once, and that thoroughly explained, so that at the close a life-long remembrance of Paul's wanderings will be secured. An interesting exercise may be conducted with this map, such as is suggested on pages 58, 59. The school may be divided into sections, *each of them having one of Paul's journeys*, on which they are to prepare. Then beginning with the map, as on page 130, the line may be increased and the places added, one after another, until all the journeys of Paul are completed, and he has "finished his course." Appropriate selections of Scripture, hymns, recitations, and readings will add to the interest of the exercise. The whole may be named, "From Damascus to Rome."

Dr. M'Cook, in a map which he made upon the blackboard at an institute in Philadelphia, took the Sea of Galilee as a unit of measure, and about one length above it placed Lake Merom; about six lengths below, measuring by the eye simply, the Dead Sea, making a crooked line to connect them, as the Jordan, with small streams branching out from it at appropriate places; about three lengths to the left of the Sea of Galilee he made Mount Carmel, and then slanted the line inward above and outward below, and, after a few additions of mountains and towns connected with the locality he desired to speak of, the map presented a very good representation of Palestine. If a variety of colors are used for water, shore, mountains, towns, rivers, etc., it will add greatly to the clearness and beauty of the map.

If the scholars can be induced to reproduce these maps from memory on their slates at home, and afterward bring them to their teachers, it will fix them yet more clearly in their mind.

Sometimes it is well to make a local map without the outline of the country as its frame-work, as the following for

CHRIST AT JACOB'S WELL.



14. THE OUTLINE EXERCISE.

Last and best of all is the outline exercise—outline drawings for the illustration of truth.

Most of the outlines are only the putting into chalk of Bible metaphors and similes. Those of this kind are by far the best, and seldom is it well to represent any other outlines on a Sabbath-school blackboard. We might make one important exception in favor of the religious symbols of the Church, which are given in the Appendix. They offer a wide range for appropriate outline exercises. As a rule, elaborate outlines are not desirable, although a school that has an excellent artist may as properly have a beautiful picture on one side of its blackboard as on its wall. In almost every case the simplest outlines, drawn at the time of explanation, without special effort at ornament or perfection, are the best.

FROM THE CRADLE TO THE COFFIN.

Mr. Stout makes a very impressive lesson with a simple line:

C | ————— | C

He tells the schools that the line they see is the picture of every human life from the cradle to the coffin. Every one that hears him is at some point on that line. They all wish that point may be nearer the first "C" than the other, but it may be very near the last, etc. The same excellent speaker makes an impressive exercise for teachers by making two "Cs" as above, and then connecting them by a curve, saying, "The teacher's orbit should be from the closet of prayer to the class;" and then, making another curve from the second "C" back to the first, he adds, "and from the class to the closet."

Another very simple exercise comes to us from the ancients:

"Pythagoras used the letter Y as a symbol of human life. 'Remember,' says he, 'that the foot of the letter represents infancy, and the forked top the two paths of virtue and vice,

one or the other of which people are to enter upon after attaining the age of discretion."

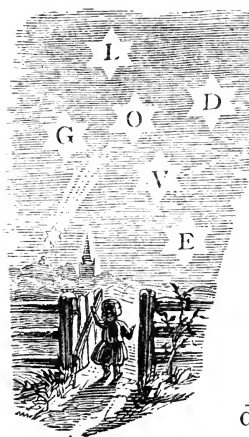
Another exercise as simple as that just mentioned is to represent with two lines, meeting at right angles, the coming together of

PHILIP AND THE EUNUCH.

After the story of their journeys and meeting is told, when the separation is mentioned, continue the lines so that they will form a cross.

The Treasurer of Candace found the cross as Philip "preached unto him Jesus" from the fifty-third of Isaiah. When the Christian is willing to obey the leadings of the Spirit, and the awakened one is desiring to know the way, God's providence will bring them together, and both shall be blessed. "Jesus in the Old Testament," "Drawing near to those we would benefit," "Preaching Jesus to single hearers by the roadside and fireside," and other such topics, may be presented from this story and outline.

THE FIRST LOVE LOST.



Another simple exercise is the accompanying star cross, that may be used with the letter to the Church at Ephesus in Rev. xi. There are seven stars, the angels of the seven Churches, and one of them is falling for lack of love. The Church at Ephesus had a grand record in some respects—works and labor and patience, indignation and punishment for evil-doers, endurance, and other virtues, but all was in vain for lack of love: "I have somewhat

against thee because thou hast left thy first love." A similar failure is described in 1 Corinthians xiii.

THE SEA-PATH. (Exod. xiv, 9, 19-22, 27.)

MOUNTAIN.

EGYPTIANS. ISRAEL. SEA.

MOUNTAIN.

Describe the situation of Israel. The enemy behind, mountains on either side, the sea in front. But God opened a path through the sea. Israel went over. The Egyptians were drowned. The Egyptians trusted in their horses and chariots, Israel trusted in God. "*Some trust in chariots,*" etc. Psalm xx, 7.

Use the map not only historically, but also to show that when God bids us "go forward" he always clears our way as we go. "Though we pass through the waters, they shall not come nigh us." "Though a host should encamp against us, in God shall we be confident."

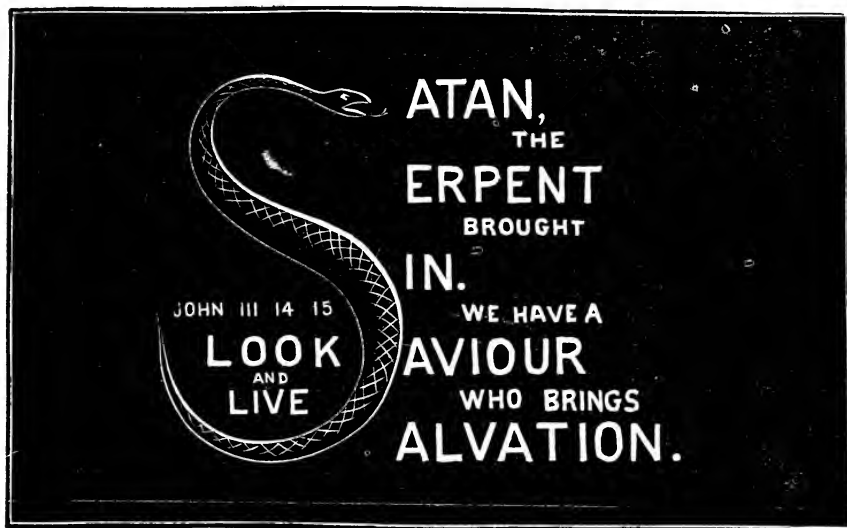
THE WANDERING PATH.

An excellent illustration of the going forward and backward, the faithfulness and faltering of many Christians, may be made by drawing the crooked line of the journey of the Israelites through the wilderness, marking not only prominent places, but also, at proper points, "Manna," "Brazen serpent," "Water from the rock," "Fowls from the heavens," to indicate God's goodness; and such passages as these, at other places, when they begin to turn back, "Much discouraged," "Longing for flesh-pots," "Rebelling," "Golden calf," etc., to represent not only the historical facts, but also our proneness to wander.*

* A concert exercise on this journey, entitled "The Christian Pilgrimage," has been prepared by the author of this book in connection with Dr. Eben Tourjée. The circulars are used both for concert and praise meetings, and are published by Eben Shute, 40 Winter-street, Boston, Mass. Price, \$1 50 per hundred.

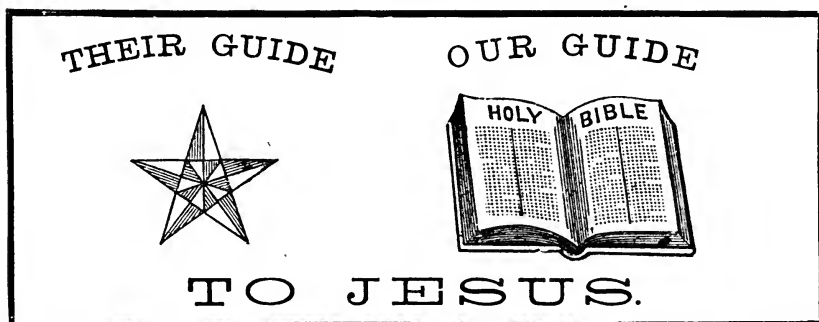
SATAN AND THE SAVIOUR.

The following exercise is contributed by Rev. J. M. Freeman, and fully explains itself:



INFANT CLASS BLACKBOARD LESSON : *

Visit of the Wise Men to Bethlehem—Matt. ii, 1-12.



* In using this exercise the teacher can refer to several passages which speak of the Bible as a guide, as, for instance, Psalm cxix, 105; and for the reverse refer to Prov. xxiii, 26, and parallel passages.

(Reverse.)

THEIR GIFT.

GOLD,
Frankincense,
Myrrh.

OUR GIFT.

OUR
HEARTS.

—*D. B. H.*

TEMPERANCE EXERCISE.

—*Mrs. Samuel W. Clark.*

WATER AND RUM.

Draw a water pitcher and rum bottle, and make on them the following acrostic exercises :

Watchful,
Active,
Truthful,
Excellent,
Rich.

Rascality,
Uncleanness,
Murder.

SATAN'S SPIDER-WEB.*



1. Draw in advance the *web*, covering the whole board.
2. Write in each compartment, in order, Bad Company, Bad Habits, Bad Tempers, Lying, Dishonesty, and Irreligion, and as each is written, in presence of the school, show its danger and evil influence.

Rev. J. L. Hurlbut.

SALVATION OF THE PRODIGAL. Luke xv, 11-32.

— Ingratitude. Selfishness. Wickedness. SON. — Want. Woe.	SON. — Confesses. Seeks. Starts. Resolves. Thinks.
FATHER. — Honors. Receives. Pities. Sees. — Watches.	— Displeased. Angry. Unkind. BROTHER. — Fault-finding. Jealous.

* May be easily adapted to lessons on 1 Kings xii, 25-33; 2 Kings v, 20-27; 2 Kings xvii, 6-18.

1. The steps of the Prodigal away from his Father.
2. The steps of the Son back to the Father.
3. The steps of the Father toward the Son.
4. The steps of the Brother away from his Father.

The prodigal counted on a father's frown and a servant's place, and a life of hard service at his home; but instead of the frown the father cut short his confession with loving embraces, and before he could ask for a servant's place the father called for the ring and best robe; instead of the servants' table he sat down to the fatted calf at the father's side; instead of being hurried into the fields to work they began to be merry with his "welcome home."—*Anonymous*.

The following Normal Class Paper of Rev. Dr. Vincent might be used as a concise outline for discussing, in a teachers' meeting or convention, the whole field of illustration treated in this volume:

THE LAWS OF ILLUMINATION.

1. There is great power in the Light.

[It arrests attention. It holds attention. It intensifies attention.
It rewards attention.]

2. There is such a thing as putting light into lessons. Lesson illumination is very important.

3. A definition.

Lesson illumination is the employment of those elements in teaching by which the delighted attention of the pupil is attracted toward a lesson, and its instructions rendered more clear to his understanding.

4. Peculiarities of the pupil to be understood in attempting to attract him to a lesson.

1. The pupil delights in seeing.
2. The pupil delights in imagining.
3. The pupil delights in comparing.
4. The pupil delights in knowing.

5. Means of illumination adapted to the pupil's peculiarities.

1. The sight.

Objects, diagrams, maps, pictures, action.

2. The imagination.

Word-pictures, stories.

3. Comparisons.

Similes, metaphors, parables, types, symbols, analogies.

4. Knowledge.

History, science, art, travels, Biblical truths.

6. The laws of illumination.

1. The best light to shed on a Bible lesson is Bible light.
The teacher should therefore make a large use of Bible facts, narratives, parables.
2. To use Bible-light in illuminating a lesson, the teacher should be very familiar with the history, geography, poetry, manners, and customs of Bible times, etc.
3. The teacher should use freely and wisely the facts of every-day life, with which his pupils are most familiar.
4. Illustrations are multiplied by the habit of observation.
5. The teacher should study the masters of illustration in books, in sermons, essays, etc.
6. He should keep scrap-books for the preservation of illustrative material.
7. He should acquire facility in the use of illustration by patient and constant practice.
8. The teacher should use illustrations for the better teaching of the lesson, never to fill up time, to amuse the class, or to display his genius.
9. He should not use too many illustrations.
10. He should, by an apt illustration at the beginning of the lesson, excite the curiosity of his pupils, and thus lead them to self-activity in study.
11. He should remember that the best illustrations are those which come spontaneously while he is endeavoring to make clear to his pupils a truth which is clear to himself.
12. He should remember that in word-picturing the pupil will acquire no more vivid view of the lesson than the teacher himself possesses.
13. He should never unnecessarily use visible and material things to illustrate spiritual truth.
14. He should converse much with children and plain people during the week on the subject of the lesson.
15. To live a godly life is the best way to light up a lesson that a teacher can possibly employ.
16. He should always do the very best in his power, and trust results with the Master whom he serves.

Thus we have spoken of the seven departments of eye teaching. They should ever be as the seven golden candlesticks of Revelation, not attracting the eyes of men to themselves, but only revealing the glory of Him who cried from their midst,

“I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING, THE FIRST AND THE LAST.”



PATMOS.

BLACKBOARD EXERCISES

AND

OBJECT ILLUSTRATIONS

FOR THE INTERNATIONAL LESSONS OF

1877.



SEED-THOUGHT FOR OBJECT ILLUSTRATIONS.

THE FAN AND SIEVE. Luke iii, 17; xxii, 31; Acts xiii, 1-13.

The sieve is used, of course, to sift out the good flour, and leave only the useless bran, and so the devil desires to sift out all that is good in us and leave only what is bad. The fan, in Eastern countries, on the other hand, is used to fan away the chaff, and leave only pure wheat, (see Bible Dictionary,) and so Christ would purge us of "the chaff" of our natures and leave only "the wheat of our highest virtue." Satan can only "*desire*" to sift us; Christ can only "*pray* for us" that we may come to his purging—the decision is our own.

Having a fan and sieve, with these seed-thoughts an interesting object-lesson may be given. See also Psa. i, 4; Isa. i, 25.

THE WATCH

has been used in various ways for object-lessons. There are three excellent lessons that may be taught with it: 1. The world shows evidence of a Creator and Preserver. Show the intricate machinery and the wonderful workings of the watch. These could not become so by chance or accident. Some one made them with a purpose. Find by questions that the watch would cease to tick if it were not wound up and cared for, and teach the lesson of God's preserving care. 2. The heart must be right if we would have the life right. Show that it is of no use to fix the hands simply; the main-spring must be right, and then the hands will keep right. So in us the relation of heart and hand. 3. We are immortal. This truth has been taught to very small children by a watch taken out of its case, and the children led to notice that the watch still ticks, although out of its case. Then, the case being put out of sight in one hat and the watch in another, they are led to notice that they can still hear the ticking, although it is unseen as well as separate from its cause. So the body is only the case of the soul, which can live after the separation by death.

A PHOTOGRAPH

may be used in this way: After general questions, bring out the fact that it is made by the sunshine in the dark camera, with somebody before it. Afterward show that from the darkness of repentance, when the Holy Ghost shines upon our hearts and Christ stands before them, they come forth in the likeness of Christ.

Miss M. I. Hanson, Instructor in Object Teaching in the Massachusetts State Normal School at Salem, also the teacher of an infant class, has contributed the three following religious object-lessons for this work :

1. PURE HEARTS.

I take for my objects three paper hearts, one perfectly white, another with blots of ink on it, a third nearly covered with ink. I get from the children the statements that one heart is white, or pure, the others have blots of ink on them; then speak of their own hearts: are they like the pure white one, or have they blots on them? Get the statement that their hearts have blots of sin on them; mention different sins (little wrong words, deeds, thoughts, and looks) which make these blots on the heart; then also that the more wicked the heart the blacker. Then, going back to paper hearts, ask how to get the ink blots off. Children say, "By washing;" then, speaking of their sin-blotted hearts, ask what will cleanse them; will water? Get the statement, "Blood of Jesus Christ." Then have written upon the blackboard these sentences: "We have blots of sin on our hearts;" "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Now the heart is cleansed by the blood of Christ, does it seem like the pure white heart? What does the Bible say of those that have pure hearts? Write on the blackboard, "Blessed are the pure in heart, for," etc. Speak of appearing before God on the last day with a sin-blotted heart, and, without daring to *see* him, *hearing* him say, "Depart," etc. Then speak of appearing before him with a heart cleansed by Jesus' blood, and *looking* upon him with joy unutterable as he says, "Come, ye blessed," etc. Then ask if any want their hearts cleansed; if they know where to go for this wonderful blood that can take away sin. No man can give it. Children answer, "Pray for it." Ask if any would like to ask Christ *now* for his cleansing blood, then close with a prayer for pure hearts.

2. CLEAN HANDS.

"Who shall ascend into the hill of the Lord?" "He that hath clean hands and a pure heart."

I take for my object the hands of the children—tell them to stand and hold up their hands—get from them various uses of hands; also draw from them the term "clean," as usually applied; then show that God calls those hands *clean* which are put to a good use. Have children mention numerous good things which their hands can do, and write them on the blackboard; then show that hands which look very clean to us may be very un-

clean in God's sight, because he knows whether they have been doing right or not. Then ask what God says of those who have clean hands. Have the verse repeated, and write it on the blackboard.

THE TONGUE.—Text: James iii, 8; Mark x, 27; Acts xiii, 1-13.

Lead the children to say we use our tongues to speak both good and wicked, kind and unkind words. To give an idea of control, refer to the wild caprices of a colt, how impossible it is to use him until he has been tamed. Tell the story of a boy whose tongue was always running into wicked speeches. It needed to be *tamed*. A colt cannot be tamed without a bridle, a tongue cannot be tamed without Christ's help.

Who of you have promised yourselves not to say wrong words ever again? Did you keep your promise? No. Why not? Our tongues said the word before we knew it. So it seems that you need some one to watch and tame your tongues for you; you do not seem able to do it yourselves. The Bible says you cannot do it yourselves. Let me read: (James iii, 8.) Who will help you? Can you do it then? Let me read again from the Bible: (Mark x, 27.) Print the latter text upon the blackboard, and require the children to read.

THE WITHERED LEAF.

Rev. Alfred Cookman preached his last sermon, with a withered leaf in his hand as an object-lesson, on the text, "We all do fade as a leaf." By collecting, with the Concordance, all the passages in the Bible on the leaf, and ascertaining its natural history and attributes, many very excellent lessons may be drawn from it.

THE MAGNET LESSON.

Rev. E. P. Hammond gives a very effective lesson with the magnet, trying it first with an old spike, and finding it unable to draw it—illustrating the difficulty of moving those who have lived long in sin to love Christ. He then puts the magnet among a lot of tacks, which quickly fasten upon it, illustrating the readiness with which the children come to Jesus, and not only that, but also draw others by the love of Christ within them. Putting the magnet here again among the tacks, he shows how those tacks which adhere draw others and hold them. Many beautiful lessons may be drawn from the magnet by experiment and study.

THE VINE. John xv, 1-10.

This has been effectively used by G. E. A. Moore, of St. Louis, and others. A knife, opened, is extended to the vine to cut it. "Shall I cut it?" "No." "Why?" "It would kill it." "Would it bear fruit if cut off?" "No." "No more shall *we* except we abide in Christ."

The taking away of the nipped grapes that others may be larger, the kindness of purging, the destruction of the useless, the sap that gives the branches life as Christ gives us life, these and many other points may be brought out by the teacher, after studying the vine, the passage referred to and others regarding the "empty vine," "wild grapes," etc., and then questioning the scholars.

THE LILY.

Take a large white lily in full bloom, and read, as you hold it before the school, Matt. vi, 28-33. Then ask the school to "consider," (that is, ponder over and over again, as the original signifies,) to "consider the lilies," and learn three lessons: 1. A lesson to doubt and skepticism—"Consider the lilies *how* they grow," how *mysteriously* they grow. Thus critical skepticism, that will not believe any thing it cannot understand, is rebuked. Show how "curiously and wonderfully made" are the lilies. 2. A lesson to human pride—"Solomon in all his glory was not arrayed like one of these." Central Park is not as grand as Yosemite. The best wax bouquet is not equal to a garden. 3. A lesson to "little faith"—"Consider the lilies *how prosperously they grow* without toil or spinning, and shall not God much more care for us?" Find in the Concordance other references to the lily, and also ascertain peculiarities of Eastern lily from Bible Dictionary

"A father giveth good gifts to his children."

"God clothes the lily of the field." - - -

HOW MUCH MORE WILL

GOD CARE FOR US!

Although we have not yet spoken about the blackboard, we insert the above as a companion exercise for the object-lesson on the lily. Generally the blackboard and objects should be used together.

THE TARES. A BUNCH OF WHEAT WITH A BUNCH OF WEEDS. Matt. xiii, 24-30. Text: Matt. xiii, 30; Acts xiii, 1-13.

Point: Now is the day of grace—afterward will be the time of reckoning.

I. Comparison between wheat and tares. Let the teacher show some stalks of wheat and some worthless weeds, each with the roots. Children point to each kind, and give the name. Which has done some good work? What will the wheat do for people? Give them life and strength. What good have the weeds done? Sometimes weeds make poison, which gives people much trouble. Do the wheat and the tares grow in the same or in

different fields? The tares grow among the wheat. Upon which does God's sun shine the brightest? etc., etc. The whole subject may be developed in this line by the teacher or superintendent. (*Selected.*)

THE DEW-DROPS AND RAIN-DROPS.

Take a bunch of flowers into the school with dew or rain drops upon them. Then tell these two stories: A little rain-drop the other day, before the rain, was looking down from the sky, and its little heart felt sad to see how withered and dry all the flowers and the grass seemed to be. Then it said, "Though I am only a little drop, I will go down and kiss that weary and dusty blade of grass." So it came, and the grass looked up and smiled. Another drop, when it saw how much its brother had done, said, "Well, I'll go, too, and kiss that fading violet." It came, and the violet rejoiced. Then the other drops said, "Let us go too." And down they came, one after another, until there was a shower that made all the gardens laugh for joy. So our little words and deeds may make others happy. (C. J. L.)

The following was given by Rev. E. L. Hyde, at a Band of Hope meeting, on the same object: "Children, what did you see on the grass this morning that sparkled so?" "Dew." Then get the children to tell what makes clouds, snow-flakes, etc. Call the snow "*The dew-drop's cousin*," or, as a little child called it, "Rain all popped out white." Then, "What makes the engine go?" "Steam." "What besides fire does it take to make steam?" "Water." "Yes, and the water is made of a great many little drops. Each of them is a little fairy giant, and they say to each other, 'Let's make it go,' and then they bend all their little shoulders against the sides of the boiler, and push, and you hear the sound, 's-s-s-sh,' and the wheels begin to roll, and away it goes. So each of you has power to do something in pushing for the right. The smallest can 'push a pound.'"

POWER OF PRAYER.

A revolutionary sword may be used as an object-lesson. We keep it only as a curiosity to remember what it did "in our fathers' days, in the times of old," but not as the sword of the Spirit; (this may be drawn on the board.) It should not hang up as a relic, reminding us of three thousand slain in one day at Pentecost, but unused at present. It still has the pentecostal temper in its blade. Or use some Continental currency as a contrast to God's promises, which are never at a discount, never out of date, never curiosities of a departed government, but always "Yea and Amen in Christ Jesus."

RENEWED IN CHRIST. Acts xxvi, 6-20.

Taking a bunch of old rags, and also some fine writing paper, use them with the following story from *The Sunday-School Times*, by Dr. Todd:

The Queen was riding out in her grand carriage, the horses tossing their plumes as if they felt themselves a little better than common horses, and the footmen all decked out in red, feeling that they had something royal about them. The Queen had always had every thing she wanted, and so was quite miserable because she could not think of a want to supply, or a new place to visit.

At last she bethought her that they had just been building a new paper-mill a few miles out of the city. Now she had never seen a paper-mill, and so she determined to stop a little way off, there leave her carriage, and walk in, not as a queen, but as an unknown, common lady. She went in alone, and told the owner she would like to see his mill. He was in a great hurry, and did not know that she was the Queen. But he said to himself, "I can gratify the curiosity of this lady, and add to her knowledge; and though I am terribly hurried, yet I will do this kindness." He then showed her all the machinery, how they bleach the rags and make them white; how they grind them into pulp; how they make sheets, and smooth them, and dry them, and make them beautiful. The Queen was astonished and delighted. She would now have something new to think about and talk about.

Just as she was about leaving the mill she came to a room filled with old worn-out, dirty rags. At the door of this room was a great multitude of poor, dirty men and women and children bringing old bags on their backs filled with bits of rags and paper, parts of old newspapers, and the like, all exceedingly filthy. These were rag-pickers, who had picked these old things out of the streets and gutters of the great city.

"What do you do with all these vile things?" said the Queen.

"Why, madam, I make paper out of them. To be sure, they are not very profitable stock, but I can use them, and it keeps these poor creatures in bread."

"But these rags! Why, sir, they are of all colors, and how do you make them white?"

"O, I have the power of taking out all the dirt and the old colors. You see that 'scarlet' and that 'crimson,' yet I can make even scarlet and crimson, the hardest colors, to remove and become white as snow."

"Wonderful, wonderful!" said the Queen.

She then took her leave, but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the Queen.

"Well, well!" said he, "she has learned something at any rate. I wish it may be a lesson in true religion."

A few days after the Queen found lying upon her writing-desk a pile of the most beautiful polished paper she had ever seen. On each sheet were

the letters of her own name and her own likeness. How she did admire it! She found, also, a note within, which she read. It ran thus:

"Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers? All the filth and the colors are washed out, and I trust the result is such as even a queen may admire. Will the Queen also allow me to say, that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures every-where, viler than the rags, and wash them and make them clean; and how, 'though their sins be as scarlet, he can make them whiter than snow; and though they be red like crimson, he can make them as wool.' And I can see that he can write his own name on their foreheads, as the Queen will find *her* name on each sheet of paper; and I can see how, as these filthy rags may go into the palace and be ever admired, some poor, vile sinners may be washed in the blood of the Lamb, and be received into the palace of the great King in heaven.

THE MILL OWNER."

LIVING WATER.*

The following may furnish suggestions to be used with a fountain or a glass of water if the circumstances mentioned cannot be realized:

"Whosoever drinketh of this water" said Jesus, "shall thirst again; but whosoever drinketh of the water that I shall give him shall *never thirst*; but the water that I shall give shall be in him a well of water springing up into everlasting life."

Here Christ represents the gift of the Spirit as "living water," which satisfies our longings as nothing else can do. While at every well of earthly pleasure we must day after day draw again and again for a temporary gratification of our thirst for happiness, he who takes into his heart this "fountain of the indwelling Spirit" shall "*never thirst*" for other draughts, but "with joy shall he draw water out of the wells of salvation." And "*every one that thirsteth may come to these waters*" and be satisfied. "Ye weary and heavy laden" with long years of constant effort to draw up happiness from other wells, say to the Master to-day, "Give me of this water, that I *thirst not*, neither *come hither to draw*." And not only will the Spirit of God save us from the feverish "*thirst*" of *human life*, but he will also be in us "a well of water *springing up into everlasting life*."

Yesterday I went for meditation to our beautiful Lindenwood Cemetery. After passing the gate I stopped a moment to look at the Soldiers' Monument, *man's* fitting tribute to the brave. But a few steps further on I paused in still greater admiration before a *new* monument—*God's monument to the Christian*.

* See Frontispiece.

Man's chisel never wrought so beautifully! Human hands never arranged such diamonds and pearls in so stately a pillar of silver!

The monument bore no name and no epitaph, but it stood in its matchless beauty amid the tombstones and monuments as God's tribute to those whose "names are written in heaven." Many of you have seen it—the monument of ice through which the fountain unceasingly sends its water into the air. All through the winter the fountain has defied the cold and sparkled daily in the sun. Glorious picture of the true Christian! What though the snows and frost of the world's coldness gather about him, there is "in him a well of water springing up into everlasting life" that cannot be frozen, and his joy and singing leap above all temptation and "rejoice evermore." What though death with his chilly hand touch his body and make it icy with death, there is "in him a well of water springing up into *everlasting life*," and, like the fountain, rising triumphantly above the ice around it, the "living water" of our hearts rises to the better life: the fountain must rise as high as its source. Rude and playful boys stained the icy monument with the mud of their feet and marred it with their axes, but still the sparkling stream threw its jewels into the sunlight. Men may persecute and revile the Christian and speak all manner of evil against him, but above it all leaps the "living water" of his inward joy and shouts "*Blessed*."

The aperture through which the water rose I saw filled up with a block of ice, and for a little time the stream was repressed; but very soon it cut its way out, and rose with its triumphant joy into the air again.

The grave may endeavor to bind down the Christian's spirit with its clods; the "living water that springs up into everlasting life" shall break through them and cry, "O grave, where is thy victory?"

In this monument of ice and snow I saw God's sculpturing of the prayer, "Wash me, and I shall be whiter than snow;" God's chiseling of the promise, "Though your sins be as scarlet, they shall be white as snow."

And then, as I thought of the "everlasting life" and the "glorified bodies" of the saints in light, I saw the monument transfigured to a heavenly meaning, and heard a voice, the voice of my hope, saying, "Who are these in *white robes*, and whence came they?" And then I saw in it another picture of the overcomer made "a pillar in the temple of his God."

If I should wish for any monument to rise in memory of my life besides that best of all monuments, "The good we have done," I should ask that in the purest marble such a monument should be represented, and, through and above it, should play a fountain, and on the marble should be cut: "*The water that I shall give him shall be in him a well of water springing up into everlasting life*." [This may be used to illustrate 2 Kings ii, 13-25.]

TOPIC EXERCISES.

PAUL AT CORINTH. Acts xviii, 1-11.

SEEST THOU A MAN
DILIGENT IN BUSINESS.

[Two Departments.]

My Earthly Business.

"My Father's Business."

FERVENT IN SPIRIT,
SERVING THE LORD;-HE SHALL STAND BEFORE { KINGS.
THE KING.

First print only the words "Diligent in business," as descriptive of Paul's industry. Then call attention to the two kinds of business God gives to every man and write them on the board. Note that in both departments a man should be "fervent in spirit," and in both also should "serve the Lord." Write above all these, "Seest thou a man." Illustrate with Joseph, Daniel, Mordecai, Paul, and others, that such men "stand before kings" on earth and before the King in heaven. (Write last line.)

GEHAZI, THE LEPER. 2 Kings v, 20-27.

GEHAZI'S SIN.

ORIGIN,	-	-	Gen. iii, 6.
DECEITFULNESS,			Prov. xvi, 25.
MISERY,	-	-	Isa. lvii, 20, 21.
PROGRESS,	-		James i, 1.
INJURY,	-	-	Eccl. ix, 18.
DISCOVERY,	-		Num. xxxii, 23.
PUNISHMENT,	-		Gal. vi, 7.

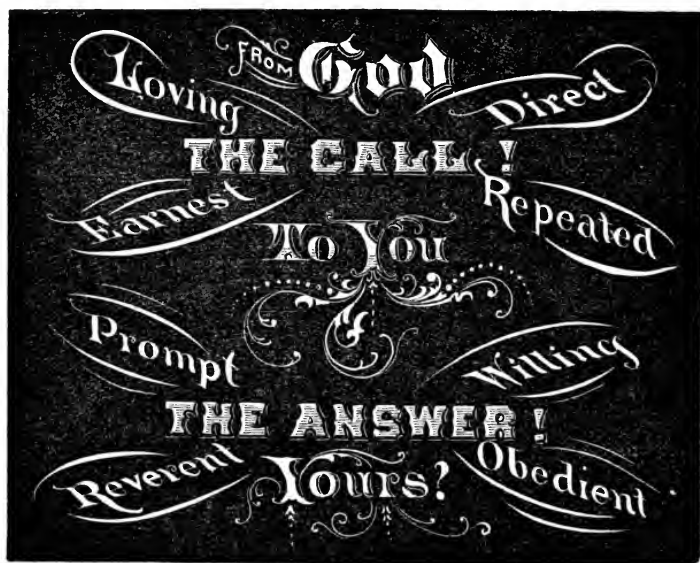
1. Write on the board the Scripture references, leaving the words opposite to each to be written as they are read in order.

2. Let one half the school read one verse, the other the next in concert. Or let one class read each verse in concert from their Bibles.

3. As each verse is read explain the reference, and write the explanation in one word upon the board.

Rev. J. L. Hurlbut.

THE CALL OF GOD. Acts xxvi, 6-20.



1. Write "The call" and its five elements, omitting for the present the words "To You."

2. Then "The Answer" and its characteristics.

3. Then make the application: "The Call," "From God," "To You." Your answer! Shall it be like that of Saul? Illustrate by the call of God to Samuel.

Rev. J. L. Hurlbut,

PAUL AT EPHESUS. Acts xix, 1-12.

THE HOLY SPIRIT,

LIKE

WATER, is free.

FIRE, is purifying.

WIND, is powerful.

RAIN, is abundant.

A VOICE, speaking.

A DOVE, gentle.

OIL, joyous.

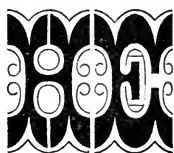
DEW, refreshing.

ASK, AND YE SHALL RECEIVE. Luke xi, 9, 13.

Write on the blackboard at first only "The Holy Spirit like ——" and ask, "What is the Holy Spirit compared to in the Bible?" As the symbols are given ask, "Why is the Holy Ghost like water?" "Why is the Holy Ghost like fire?" etc., etc., writing down beside the symbol the point of resemblance, repeating appropriate Scripture, and illustrating or enforcing each point. The following Bible passages may be used with these symbols:

WATER. John vii, 37-39; Matt. xxviii, 19. **FIRE.** Acts ii, 1-4; Isa. iv, 3, 4; 1 Thess. v, 19; John xvi, 8-11. **WIND.** Acts ii, 1-4; 2 Tim. i, 7; Eph. iii, 14, 16; 1 Thess. i, 5; John iii, 8. **RAIN.** Zech. xii, 10. **VOICE.** Heb. iii, 7-9; Acts i, 16; xxviii, 25; Matt. x, 20; John xvi, 13. **DOVE.** Matt. iii, 16; Gal. v, 22. **OIL.** 1 Sam. xvi, 13; John xiv, 26; Isa. xi, 2. **DEW.** Rom. v, 5; John vi, 63.

To this exercise the following may be added as Christ's promises in regard to the Holy Ghost:



WILL COME TO
WILL GUIDE
WILL REPROVE
WILL SHOW
WILL TEACH
WILL COMFORT
WILL DWELL WITH
WILL ABIDE WITH



PAUL BEFORE FELIX. Acts xxiv, 10-25.

PAUL PREACHED

RIGHTEOUSNESS, | TEMPERANCE, | JUDGMENT.

FELIX { HEARD,
TREMbled,
POSTPONED,
PROMISED,
DIED UNSAVED.

ARE YOU SAYING :-

HOLY SPIRIT GO THY WAY?
THE CONVENIENT SEASON IS
NOW.

Each of these points should be developed, as in preceding exercises, by questions, and then written or printed. Then illustrate with the following incidents:

An ocean steamer went down with all on board. A clock was washed ashore which had stopped at eleven o'clock, showing the hour when the vessel sank. This story can be told, and then, looking to a clock or watch, the moment may be noted, with the remark, "Perhaps, at this moment, some one of you is deciding the question of your whole eternity."

"I saw yesterday a park in which they were felling all the trees, and yet there were the poor crows building on elms that were marked to be cut down. I thought to myself: 'You foolish birds, to be building your nests there, for the woodman's ax is ringing all around, and the tall elms are tumbling to the ground.' We are all apt to build our nests upon trees that will be cut down."

PAUL'S AUTOBIOGRAPHY. Acts xx, 17-32.

SERVING THE LORD WITH { Humility,
Many tears,
Many trials.

TEACHING { Fully,
Faithfully,
Publicly,
From house to house.

TESTIFYING { To Jews and Greeks,
Of repentance,
Of faith.

WARNING { Night and day,
With tears.

GOING { To Jerusalem,
To bonds and afflictions,
Never to return,
Unmoved by outward trials,
Ready to live or die.

These points can all be developed, by questions, from the lesson, and illustrated with incidents from Paul's life. The application should point to "serving the Lord," "testifying," and "teaching" like Paul.

Between twenty and thirty years ago three little English boys were amusing themselves together in a wood-lodge one summer afternoon. Suddenly one of them looked grave, and left off playing. "I have forgotten something," he said; "I forgot to say my prayers this morning; you must wait for me." He went quietly into a corner of the place they were in, knelt down, and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play again. This brave boy grew up to be a brave man. He was the noted Captain Hammond. He was a faithful servant to his earthly sovereign, but, better still, a good soldier of Jesus Christ, never ashamed of his service.

GLORIOUS MADNESS.

PRAYER ANSWERED. "Thou art mad."

CONVERSION DECLARED. "Beside thyself."

SELF-SACRIFICE. "Beside himself."

FULL OF THE HOLY GHOST. "Full of new wine."

"NOT MAD,

BUT WORDS OF TRUTH AND SOBERNESS."

Rhoda was thought to be "mad" for telling of *prayer answered*; Paul was thought "beside himself" when he narrated his *conversion*; Christ was thought "beside himself" in "*working for others*" when he needed rest and food; and the apostles were thought to be in the madness of intoxication when they were *filled with the Holy Ghost*. These same things are called madness to-day, but our experience answers in the words of Paul, "We are not mad, but speak the words of truth and soberness." All these things are based on reliable evidence and trustworthy experiments. They are proved facts.

BIBLE ARITHMETIC. 1 Kings xviii, 36-46.

1 + God > 450 + Baal.

Gideon's 300 + faith > 150,000 Midianites.

12 apostles + faith = world redeemed.

The arithmetical sign >, it will be remembered, means "greater than." The smallest numbers, added to God or to faith, are *greater than* all that can be against them, as in the case of Elijah triumphing over four hundred and fifty priests of Baal. Gideon's victory illustrates the same point, as also the present extent of Christianity through the efforts of Christ's little army of twelve men plus faith.

GOD'S MERCY AND MIGHT. Nahum i, 1-13.

"MIGHTY TO SAVE."

THE LORD'S { MERCY—"Slow to anger."
MIGHT—"Great in power."
JUSTICE—"Will not acquit the wicked."

JUST, AND YET THE
JUSTIFIER OF HIM THAT BELIEVETH.

Two brothers started to go West to seek their fortune. One had money, the other had not. When they got to the frontier the one without money murdered the other, and, taking his money, fled to California. Doctors took the head of the murdered man and preserved it in alcohol. No proof of the murder could be found. No one was present when the deed was done. The brother was accused, but declared his innocence. No one was there but he and God. He was brought before jury and judge, and declared his innocence. The dead face of his brother was brought into court. He gazed on it, he fainted and fell to the floor, and confessed his sin. There is a time when all these unconfessed sins will come in before us, tramp, tramp, tramp, till they all come back.

PAUL'S DELIVERANCE FROM SHIPWRECK.* Acts xxvii, 33-44.

"I remember," says Dr. Fowler, "once standing by the surging billows all one weary day, and watching for hours a

*Captain John Codman, in the course of a discussion in the *New York Evening Post* with Mr. G. W. Blunt, has furnished a new version of Paul's narrative of his voyage and shipwreck, which we think will edify many of

father struggling beyond in the breakers for the life of his son. They came slowly toward the breakers on a piece of wreck, and as they came the waves turned over the piece of float, and they were lost. Presently we saw the father come to the surface and clamber alone to the wreck, and then saw him plunge off into the waves, and thought he was gone; but in a moment he came back again, holding his boy. Presently they struck another wave, and over they went; and again they repeated the process. Again they went over,

our readers. We reproduce it, with Capt. Codman's own paragraph of comment at the end:

"1. And when they had concluded to ship us to Italy, they turned Paul and the other prisoners over to a corporal of marines, named Julius.

"2. And going on board of a ship belonging to Adramyttium we cast off from the wharf and made all sail, keeping close in to the Asiatic shore. A Macedonian gentleman by the name of Aristarchus was a cabin passenger.

"3. Next day we touched at Sidon. Julius was very polite to Paul, and gave him a day's liberty to go ashore and be treated by his friends.

"4. We got under way again and beat up along the Cyprus shore with the wind dead ahead.

"5. We got a fair slant over the sea of Silicia and Pamphylia and then put into Myra.

"6. There the corporal found an Egyptian ship hailing from Alexandria, bound to an Italian port, and he shifted us and our dunnage over to her.

"7. She was a slow old tub, and after a long passage we just fetched Cnidas, and as we could not weather Crete we ran down to leeward of it till we made Salmone.

"8. Hauling up on a taut bowline so that we just passed to windward of it, we ran into Fair Haven, not far from Lasea.

"9. Now, d'ye see, we had made a long voyage of it altogether, and as it looked squally ahead and there were signs of bad weather, Paul called all hands aft, and says he:

"10. 'Shipmates, this looks like a bad business; and if we keep on it looks to me as if this ship and cargo will come to grief, and may be we'll lose the number of our mess.'

"11. But the corporal thought that the skipper and the owner knew more about these things than Paul.

"12. And so, every fellow having something to say about it, the majority concluded that, as this was not a very comfortable place to winter in, they had better heave up the anchor and sail for Phenice and winter there. That

and again the father rescued his son. By and by, as they swung nearer the shore, they caught on a snag just out beyond where we could reach them, and for a little time the waves went over them there till we saw the boy in the father's arms, hanging down in helplessness, and knew they

is a Cretan port and has two channels, one to the northwest, and the other to the southward and westward of it.

"13. And so, when a light southerly breeze sprang up they got under weigh and kept along the Cretan shore.

"14. But soon the wind hauled round to the northward and blew great guns.

"15. As soon as the gale struck us and we found she would not lay up to the wind, we up helm and scud her before it.

"16. And getting under the lee of Claudia we had hard work to get the boat we had been towing alongside.

"17. But they finally hoisted her up to the davits and passed a bellying around the old ship to thrap her together. And then we got out of shoal water, having clewed up and furled every thing, and let her run before it under bare poles.

"18. Coming on to blow harder, and a heavy sea on next day, they hove overboard some of the cargo.

"19. Next twenty-four hours coming in hard gales and sea increasing, all hands and passengers turned to and hove overboard all the gear lying about decks.

"20. Weather so thick that we could not get a meridian altitude of the sun, nor a lunar observation for several days. Gale still continuing, chances look pretty bad.

"21. In the meantime Paul had not given any more advice, but now he called the officers together on the poop and said: 'Well, gentlemen, you had better have taken my advice and laid quietly at your anchor in Crete, and then it would not have been a case of general average.

"22. 'Still, keep a stiff upper lip, and believe me now when I tell you that whatever may happen to the ship, all hands will be saved.

"23. 'For the angel of the Lord stood alongside of my bunk to-night,

"24. 'And said, "Don't you be afraid. You are bound to get to Cesar, and on your account the whole crew and all the passengers shall be taken care of."

"25. 'So, gentlemen, don't give up the ship yet, for I believe the Lord will do as he said.

"26. 'However, there is no doubt but we shall finally lose the ship.'

"27. After knocking about in heavy gales for fourteen days, just about

must be saved or soon be lost. I shall never forget the gaze of that father. As we drew him from the devouring waves, still clinging to his son, he said, 'That's my boy! that's my

eight bells on the first watch the lookout on the forecastle thought the water was shoaling.

"28. So they hove the lead and got twenty fathoms. Next cast they got fifteen.

"29. Then to keep her from pounding on the rocks they let go four anchors over the stern, and held on for daylight.

"30. Some of the crew thought it would be a good chance to desert when they had the boat down in the water pretending to run out a stream and kedged anchor forward.

"31. Paul told the corporal and the marine guard that these lads must come on board again, or else nobody would be saved.

"32. Then the marines cut the boat's painter and let her go adrift.

"33. At daybreak Paul ordered the steward to serve out rations, for nobody had eaten any thing for fourteen days.

"34. 'So I advise you to attend to your mess, for nobody shall lose a hair of his head.'

"35. When he had said this he set the example, thanking the Lord, and eating his own grub.

"36. That made them all lively, and they made a hearty breakfast.

"37. The whole muster-roll was 276 all told.

"38. And when they had knocked off breakfast they hove overboard the rest of the cargo.

"39. At daylight they could not make out the land, but a creek made up inland which they thought might make a good harbor.

"40. And when they had hove up the anchors, they slacked up the rudder braces, let fall the mainsail, and run her head on to the land.

"41. But she got caught in an eddy that slewed her around so that her bows got hard and fast aground, and her stern was knocked to pieces by the sea.

"42. The marines wanted to knock the prisoners in the head to keep them from swimming ashore and escaping.

"43. But the corporal, out of regard to Paul, put a stopper on them, and ordered all who could swim to strike out for the shore.

"44. And those who could not, got on to hen-coops, planks, and gangway ladders. The long and short of it was that every body got ashore safe.

"As this is a purely historical narrative, I am sure that no one will accuse me of an irreverent application of Scripture. Indeed, I am seriously inclined to think that in a Bethel church my version would carry more con-

boy!' and half frantic, as we dragged them up the bank, he cried all the time, 'That's my boy! that's my boy!' And so I have thought, in hours of darkness, when the billows roll over me, the great Father is reaching down to me, and taking hold of me, crying, 'That's my boy!' and I know I am safe."

viction of truth than that clothed in the old English style of men unacquainted with the language of the sea.

"By reference to his Greek Testament, the careful editor of the 'American Coast Pilot' will be forced to admit the general correctness of the translation. It is mainly because the old one has been the work of landmen that other seamen besides 'G. W. B.' have ridiculed St. Paul's claim to seamanship. A careful study of the chapter will show, however, that, considering the lack of charts, compass, and 'Coast Pilots,' these ancient mariners did as well as could be expected under the circumstances, and if they had taken the advice of Paul they would have fared still better. By neglecting it, in the first place, they lost their ship, but by finally obeying him they saved their lives. The 29th verse is frequently seized upon like a bone by nautical critics. Even Fenimore Cooper makes Captain Truck call the maneuver there spoken of, 'lubberly.' I differ entirely with these commentators. The ships of those days were the prototypes of some still in use in the Levant—somewhat less handy in their rig, but much the same in the build of their hulls, their stems and sterns being nearly alike. Their anchors, like many still in use, were of wood, with heavy stones lashed to their shanks and flukes. They could be dropped from the stern as well as from the bows, as is still often done by these Mediterranean craft, and thus they are brought up more exactly at their anchorage than they can be by the process of rounding to.

"I think it quite sufficient in the present article to explain the meaning of this text without adducing from others direct proof of the seamanship of St. Paul, which may be derived from this chapter and others of the Acts."

"One Sunday Father Taylor, the sailor preacher, attempted to give to his sailor congregation an idea of redemption. He began with an eloquent description of a terrific storm at sea, rising to fury through all its gradations; then, amid the waves, a vessel is seen laboring in distress, and driving on a lee shore. The masts bend and break, and go overboard; the sails are rent, the helm unshipped; they spring a leak; the vessel begins to fill, the water gains on them; she sinks deeper, deeper, *deeper, deeper!* He bent over the pulpit, repeating the last words again and again; his voice became low and hollow. The faces of the sailors, as they gazed up at him with their mouths wide open and their eyes fixed, I shall never forget. Sud-

The Sea, - - The World.
 The Ship, - - The Church.
 The Voyage, - Stormy.

BUT

The Lord is with us, we shall
 reach the haven of rest.

GOD'S ARMY IN THE AIR. 2 Kings vii, 12-20.

ENCAMPETH ROUND ABOUT

GOD'S HOST

AT

MAHANAIM,
 JERICHO,
 DOTHAN,
 SAMARIA,

DEFENDED

JACOB.
 JOSHUA.
 ELISHA.
 THE CITY.

"The Jehovah Angel

Them that fear him,"

[See Gen. xxxii, 2; Josh. v, 14; 2 Kings vi, 8-18; vii, 12-20.]

JONAH AT NINEVEH. Jonah iii, 1-10.

IF WE DO NOT REPENT

NINEVEH { Shall rise up
 SODOM { in judgment and
 GOMORRAH { condemn
US,

Because we sinned against

GREATER LIGHT.

denly stopping and looking to the farthest end of the chapel, as into space, he exclaimed, with a piercing cry of exultation, "A life-boat! a life-boat!" Then looking down upon his congregation, most of whom had sprung to their feet in an ecstasy of suspense, he said in a deep, impressive tone, and extending his arms, "*Christ is that life-boat!*"

THE GOSPEL AS PREACHED BY PAUL. Acts xiii, 26-41.

Jesus ascended to	{	Prepare a place for Send the Comforter to Pray to the Father for Be a King over	}	His people.
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All have sinned.

Behold the Lamb.

Come unto Me.

The A B C of salvation as Paul preached it and as Christ gave it was, "All have sinned;" then "Behold the Lamb," the bleeding substitute who takes the punishment of our sins; then come to Christ and be saved. The purpose of Christ's ascension was to descend more fully and closely into human hearts. As Macdonald expresses it in "David Elginbrod," "The Lord took himsel' frae the sicht o' them 'at lo'ed him well that he might hide himsel' in their verra hearts." The following will illustrate the death of Christ for us:

More than three hundred years before the birth of Christ, according to the fable, the ground in the middle of the Forum, in Rome, suddenly opened to a great breadth and depth, it was supposed by the violence of an earthquake. As the earth continued to gape, making a chasm much too wide and deep to be filled up, the Roman citizens became terrified, and rushed to consult their *Augurs*, or prophets.

These Augurs returned the answer "that the chasm would never close until that wherein the strength and power of the Roman people chiefly consisted was flung into it." There was great consultation and much doubt as to what this answer could mean, until at last a young man started forth from among the people and demanded whether Rome possessed any thing more valuable than *arms* and *valor*? He then armed himself completely from head to foot, and, mounting his horse, he spurred him on, and both horse and rider leaped into the pit and were swallowed up in it. The story declares that this act of self-devotion saved the city, for the ground immediately closed up again as it had been before

INITIAL EXERCISES.

ELIJAH AT THE BROOK CHERITH. 1 Kings xvii, 1-16.

"GIVE
US
THIS DAY
OUR
DAILY BREAD,"
AND
THE
HEAVENLY
BREAD.

BROOK CHERITH FOR WATER.
READ
BOUGHT BY
IRDS.
BARREL WITH A LITTLE MEAL,
UT ENOUGH
ECAUSE OF GOD'S
LESSING.

[See also object illustration on "The Lily" in first section of Appendix.]

A poor widow and her little child were sitting together in great want, both feeling the pinches of hunger, and the child looked up into the mother's face and said:

"Mother, God won't starve us, will he?"

"No, my child," said the mother, "I do not think he will."

"But, mother," said the child, "if he does, we will still praise him as long as we live; won't we, mother?"

God's care for us is so great that he has given his only Son to save us.

Illustrate this by the story of a hen who defended her chickens with great courage from the attack of a hawk, but a moment after she had killed the hawk she herself died of wounds and exhaustion. So Christ died to save us. "All this God did for thee; what hast thou done for him?" Do you praise him for his care by living a Christian life?

PAUL IN MELITA. Acts xxviii, 1-10.

SAVED FROM
TRIFE OF FOES;
AVED FROM
TORM;
HOOK OFF THE
SERPENT.
HAKE OFF EVIL HABITS.
AVED THROUGH CHRIST.

The power of Christ to keep us, as he did Paul, may be illustrated with the following extract from Mr. Moody:

"In Psalm cxxi it is written, 'Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper.' If he is our keeper, can any thing hurt us? Keep this in your hearts, that Christ is able to

save you. He is not only able to light you upon the way, but he is able to keep you from this night and from this hour, until he presents you before the throne without spot and without blemish. Don't tell me he doesn't have the power to keep you. He has. That is what Christ came into the world for, to keep sinners. Some men have an idea when they get converted that they have got to keep Christ and themselves too. It is all wrong. I remember one time my little girl was teasing her mother to get her a muff, so one day her mother brought a muff home, and, although it was storming, she very naturally wanted to go out, in order to try her new muff. So she tried to get me to go out with her. I went out with her, and I said, 'Emma, better let me take your hand.' She wanted to keep her hands in her muff, so she refused to take my hand. Well, by and by she came to an icy place, her little feet slipped, and down she went. When I helped her up she said, 'Papa, you may give me your little finger.' 'No, my daughter, just take my hand.' 'No, no, papa; give me your little finger.' Well, I gave my finger to her, and for a little way she got along nicely, but pretty soon we came to another icy place, and again she fell. This time she hurt herself a little, and she said, 'Papa, give me your hand,' and I gave her my hand, and closed my fingers about her wrist, and held her up, so that she could not fall. Just so God is our keeper. Is there a man here who can't go by a saloon without wanting to go in? Just let him throw himself upon the Lord, saying, 'Lord, Jesus, keep me.'"

WORD EXERCISES.

THE LAMENTATION OF AMOS. Amos v, 1-15.

SEEK

Not Bethel's idols.

Him (God) he will be **FOUND** of thee.

Ye me and ye shall **LIVE**.

Good and not evil.

And ye shall find.

HIM
that maketh
stars,
morning,
night,
waters,
strength.

**"HE THAT
SEEKETH
FINDETH."**

In reviewing this lesson first write the warning of Amos, "Seek not Bethel's idols." Then the prophet's exhortation, "Seek him that maketh," etc. Then the promise, "If thou

seek him," etc. The result is not only to find him but to "live" in him, "Seeking good, not evil." Illustrate seeking and finding Christ.

PAUL AT ATHENS. Acts xvii, 22-34.

An infidel was one day troubled in his mind as he sat in his room alone, while his little Nellie was away at Sunday-school. He had often said, "There is no God," but could not satisfy himself with his skepticism, and at this time he felt especially troubled as thoughts of the Sunday-school and of the wonderful works of creation would push their way into his mind. To quiet these troublesome thoughts he took some large cards and printed on each of them, "*God is nowhere*," and hung them up in his study. [Print it on the blackboard,]

"GOD IS NOWHERE."

Nellie soon came home, and began to talk about God; but her father pointed her to one of the cards, and said, "Can you read that?" She climbed a chair and began eagerly to spell it out: "G-o-d, God, i-s, is, n-o-w, now, h-e-r-e, here; God is now here. Isn't that right, papa? I know it is right—God is *now here*." The man's heart was touched, and his infidelity banished, by the faith of Nellie, and again the prophecy was fulfilled, "A little child shall lead them."

Let the blackboard delineator then put a line under "now" to make it a separate word and also to emphasize it, and then teach the school from this motto and story that "God is not far from every one of us" in all that we do and say and think.

O LORD, THOU ART

BROUGHT

NEAR

TO FORGIVE,
TO KEEP PROMISES,
TO KEEP COVENANTS,
TO HEAR PRAYER,
TO UPHOLD,
TO GUIDE,
FOREVER,

By the blood of Christ.

[See Rom. viii, 1; 2 Cor. i, 20; Heb. viii, 8; John xvi, 23.]

A missionary visited a poor old woman living alone in a city attic, and whose scanty pittance of half a crown a week was scarcely sufficient for her bare subsistence. He observed in a broken tea-pot that stood at the window a strawberry plant growing. He remarked from time to time how it continued to grow, and with what care it was watched and tended. One day he said, "Your plant flourishes nicely; you will soon have strawberries upon it." "O, sir," replied the woman, "it is not for the sake of the fruit that I prize it, but I am too poor to keep any living creature, and it is a great comfort to me to have that living plant, for I know it can only live by the power of God; and as I see it live and grow from day to day, it tells me that God is near."

ELIJAH AT HOREB. 1 Kings xix, 8-19.

WHAT DOEST THOU HERE?

GO INTO PRAYER TO
 INTO THE WORLD AS A VOICE FOR
 TO ANOINT MEN KINGS UNTO
 TO ROUSE OTHERS TO WORK FOR
 CONFIDENTLY IN THE STRENGTH OF GOD.

Develop these five points in God's command to Elijah, and then apply them to the class or school. The following fragment from Mr. Moody will be appropriate as an illustration:

"Elijah had a mighty power with God. He could look up to heaven so that it should not rain for three years and six months. He stood before Ahab in the power of prayer. Undoubtedly he had read that God would withhold rain if his people turned away from him, and he prayed that it might not rain. Then it was his prayer that brought that cloud out of the sea that covered all Palestine. Yet we find him under that juniper-tree with his head bowed down like a bulrush, and he prayed, "O Lord, take away my life, for I am not better than my fathers." The Lord liked him too well to answer that prayer. If that prayer had been answered we would not like to tell the story to our own children. Was it not better that he should go to heaven in a chariot of fire? He prayed for death and didn't get it. He never tasted death. God loved Elijah too well to answer that prayer."

There is room in the Church, and need, for all manner of workers. Open your watch; your eye falls on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the tiniest cog-wheel, "We have no need of thee," for without it the works stand still.

GEHAZI'S SIN. 2 Kings v, 20-27.

COVETOUSNESS CORRUPTS THE SOUL.

IS IT A TIME TO

RECEIVE MONEY
GARMENTS
OLIVEYARDS
VINEYARDS
SHEEP AND OXEN ?

TRUTH BETTER THAN RICHES.

Bible illustrations of this same truth: "The Rich Fool," with his "much goods laid up for many years;" Ananias and Sapphira; Demas, who "forsook" Christ, "*having loved this present world*;" Achan and the wedge of gold; the Gadarenes, who "besought Christ to *depart out of their coasts*," because they loved the presence of a few swine more than the presence of Jesus to save men; the people of Malachi's day, when the temple was lacking in its tithes and offerings. This selfishness may also be strikingly presented by telling the story of Peter "*warming himself*" when Christ was being mocked and derided at the other end of the hall. Then write: "HE STOOD BY THE FIRE AND WARMED HIMSELF."

REVIEW OF PAUL'S EARLY MINISTRY. See Col. iii, 20.

WHAT AND HOW TO

WHATSOEVER YE

1. Reproving sin.
2. Testifying for God.
3. Bearing persecution.
4. Helping the needy.
5. Observing ceremonies.
6. Mission work.
7. Singing sacred songs.
8. Studying the Bible.
9. Worshipping God.
10. Transacting heavenly business.
11. Seeking the Holy Ghost.
12. Opposing public evils.
13. Teaching God's truth.

DO

Heartily ^{as} Sons,
_{not as} Servants.As unto the Lord,
GOD-PLEASERS.Not as unto men,
NOT MEN-PLEASERS.

This plan for review is very simple, but with skillful questioning and illustration may be made very complete and interesting. The superintendent says, "This quarter's lessons tells us 'what and how to do.' (Write it.) First, let us find **WHAT** they tell us by example and precept to do." "What is done in the first lesson?" The answer will be in substance, if not in words, "Reproving sin." (Write it.) "How can we reprove and discountenance sin?" "Various answers given and the right ones emphasized, the others corrected. "Now **WHAT** was done in the second lesson?" By a similar development each point of the thirteen indicated is brought out and written. When "*What* is to be done" has been shown, then "How to do" is developed from the review golden text, and "heartily," "as unto the Lord," etc., are written and enforced. The thought of doing every thing with a thought of God may be thus illustrated:

La Fontaine, chaplain in the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with the words:

"Well, sir, I think you made use of the prerogatives of your office to give me some very sharp hints, yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer, "but I had no intention of being personal or sharp."

"Well, it is no use," said the major; "I have a hasty temper, and I cannot help it, and I cannot control it. It is impossible."

And still adhering to this opinion, after some further conversation he went his way.

The next Sabbath La Fontaine preached upon self-deception, and the vain excuses which men are wont to make.

"Why," said he, "a man will declare that it is impossible to control his temper, when he very well knows that, were the same provocation to happen in the presence of his sovereign, he not only could, but would, control himself entirely. And yet he dares to say that the continual presence of the King of kings and Lord of lords imposes upon him neither restraint nor fear!"

The next day his friend, the major, again accosted him.

"You were right yesterday, chaplain. Hereafter, when you see me in danger of falling, 'REMIND ME OF THE KING.'"

ELISHA AND AHAB. 1 Kings xviii, 5-18.

HE THAT
THE WICKED ARE LIKE A
THE LORD SHALL

TROUBLE

TH ISRAEL.
D SEA.
THEE.

GOD BRINGS
TO SIN NOT PEACE, BUT A SWORD.

TRUTH TURNS THE

If ye were of the
The
But because ye are not of the
But God hath chosen you out of the
Therefore the

WORLD

would love his own;
hateth you.

Upside down.

"HE STIRRETH UP THE PEOPLE."

RESULTS OF DISOBEDIENCE. 2 Kings xvii, 6-18.

**"BECAUSE THEY OBEYED NOT
THE VOICE OF THE LORD;"—**

JESUS CAME TO SEEK AND SAVE THAT

WHICH WAS

ADAM AND EVE
ANTEDILUVIANS
ESAU
ISRAEL

ALL ARE LOST

EDEN.
LIFE.
BIRTHRIGHT.
FREEDOM.

Without Christ.

MAY BE SAVED.	YOU SAVED?	CHRIST IS SEEKING ARE	YOU	SEEKING HIM?
---------------------	---------------	--------------------------	-----	--------------

Take three pieces of muslin or paper, one black, another blood-red, and another white, and cut them into three leaves of equal size. Put them into some small blank-book cover, and fasten them in so that the first leaf shall be black, the next red, the next white. Use it in telling and applying this incident. An old preacher was accustomed to walk often in his garden with a little book in his hand. His friends wondered what there was about the book that made it so interesting. They found it had but three leaves, and nothing written or printed on either of them, yet his face changed from sadness to joy as he turned it over. The first page was perfectly black, (show it,) the next red, (show it,) the next white, (show it.) At length he told them its

meaning. The black represented the guilty and sorrowful days of his sin, and no black was deep enough to picture it; the red reminded him of the cleansing blood, and the white, of his heart cleansed by the blood. Notice especially that when you turn the second page the black is all *under the red*, so when then the atonement is applied to our hearts "*the past is all under the blood.*" "Though your sins be as scarlet, they shall be as white as snow."

This might be used also with Acts xvi, 22-34; xxvi, 6-20.

THE BIBLE-READING BEREANS. Acts xvii, 1-14.

SEARCH
UNDERSTAND
LOVE
REJOICE IN
MEDITATE UPON
LIVE UP TO

} THE BIBLE.

When thou { Goest—it shall lead
Sleepest—it shall keep } Thee.
Awake—it shall talk with }

Draw a large, open Bible, and on its two pages write the words above. After impressing these points, draw a heart around the Bible to illustrate the importance of putting it into the heart.

Tell the following story, with a Bible at hand to show at the appropriate time. After the story explain how the Bible fulfills the dream.

Mary was sleeping. An angel came and laid under her hand a beautiful book. Then he said softly, "This is the lamp to guide you in darkness, the curtain to cover you from danger, the word of promise to keep you safely while you sleep, and the sweet voice to talk to you when you are awake." Then the angel kissed her, and sped away on his wings of light to his home beyond the stars. Mary awoke. It was only a dream, yet it seemed as if an angel had really talked with her in her sleep; and ever since she has loved (taking up the Bible) her precious Bible as the word of God more than ever she loved it before, for the "beautiful book" which the angel laid under her hand was the Bible, and it is indeed a "guide," a "curtain," a protector, and a "sweet voice" to cheer us.

Read in connection with the blackboard exercise, John v, 39; Luke xxiv, 45; Psalms cxix, 140; Jer. xv, 16; Psalm i, 2; Josh. i, 8; Prov. vi, 20, 22.

PAUL BEFORE AGRIPPA. Acts xxvi, 6-20.

AGRIPPA believed with the head,
ALMOST persuaded to be a Christian.
BUT LOST.
ARE YOU
ALTOGETHER PERSUADED that
 "I AM
NEITHER DEATH
NOR LIFE

Shall be able to separate me from the love of God."

Believest thou?

This should be written and developed one line at a time, until at the close of the exercise it has the appearance indicated above.

PHRASE EXERCISES.

PAUL AT JERUSALEM. Acts xxi, 27-39.

BAD MEN CRIED

Away with ABEL,
JOSEPH,
MORDECAI,
DANIEL,
PAUL,
CHRIST, } The righteous.

AM I SAYING,

"Away with Christ?"

OR,

"Away with Sin?"

Write at first only "Bad men cried, Away with the righteous." Write "Abel" as above, and give the story of Cain's hatred. Then "Joseph" in the same way, and each name, with the story of his persecution, down to Christ. Then write the application, "Am I saying, Away with Christ? or, Away with sin?"

THE YOKE BROKEN. Acts xv, 22-31.

WHEN GOD'S WILL

Forms and Ceremonies.
Heartless Rules.
Superficial Questions.
—o—
YOKE OF BONDAGE.

IS OUR
Law | Will
WE ARE

"Necessary Things;"
LOVE GOD. MAN.
GOD'S
No greater LOVE'S BURDEN.
IS LIGHT.

But noble slaves.

|

God's free children.

THE SHUNAMMITE'S SON. 2 Kings iv, 25-37.

IT IS IS IT WELL

With the dead?
With the living?
With thee?

"Living or dying, you are the Lord's."

The following poems may appropriately be repeated with this exercise as illustrations:

"Who plucked that flower?" said the gardener
As he passed through the garden.
His fellow-servant answered, "The Master,"
And the gardener held his peace.

—
The baby wept:
The mother took it from the nurse's arms,
And soothed its griefs and stilled its vain alarms,
And baby slept.
Again it weeps;
And God doth take it from the mother's arms,
From present pain and future unknown harms—
And baby sleeps.

PAUL SENT TO MACEDONIA. Acts xvi, 1-15.

CHRIST I HAVE Set before PAUL THEE AN OPEN DOOR To Macedonia.
 LYDIA HAVE I Set before Christ To Christian work.
 HER MY heart?

"My son, give me thine heart."

"Not yet," said the little boy as he was busy with his trap and ball;
 "when I grow older I will think about it."

The little boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into trade;
 when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business; "my children must now have my
 care; when they are settled in life I shall be better able to attend to re-
 ligion."

He lived to be a gray-headed old man.

"Not yet," still he cried; "I shall soon retire from trade, and then I shall
 have nothing else to do but to read and pray."

And so he died.

ACROSTIC EXERCISES.

THE SIN OF JEROBOAM. 1 Kings xii, 25-33.

"Behold your gods!"

COVETOUSNESS,

APPETITE,

LOVE OF FAME,

VICES,

EARTHLY WEALTH,

SINFUL PLEASURES.

First print upon the board only the acrostic letters "C, A, L, V, E, S," and then write above them Jeroboam's words, "Behold your gods!" Show the folly of calf-worship and all idolatry. Then ask what idols are worshiped in Christian lands to-day, and in substance the answer will doubtless

be, "covetousness," "appetite," etc., as above. Let each be written down and illustrated, and the folly and wickedness of worshiping these in place of God duly enforced.

THE GOSPEL AT ANTIOCH. Acts xiii, 26-41.

GOD DELIVERED ISRAEL.

LED HIS PEOPLE TO CANAAN.

AIDED THEM TO CONQUER AND KEEP IT.

David was given as their leader.

The promise of Christ

In his condemnation, prophecy

Delivering him to } prophecy
eath,

In his burial, prophecy

No less in his resurrection, prophecy

God justifies and forgives all who believe in Christ.

Save me, Jesus, save me now.

} Fulfilled.

The prophecies fulfilled are in order, Psa. cxxxii, 11 ; Isa. liii, 5 ; liii, 8 ; liii, 9 ; Psa. xvi, 10.

The following acrostic is also appropriate to the lesson :

FALL OF

ADAM

LOST

LIFE ETERNAL.

PROMISED

REDEEMER

OF

MAN

INVITES

SINNERS TO

ENTER INTO

THE PARADISE OF GOD.

PROMISE OF REVIVAL. Hosea xiv, 1-9.

RETURNING TO GOD, AND
RECONSECRATION.

EARNEST PRAYER.

VAIN IDOLS ABANDONED.

INFINITE HEALING AND LOVE.

VINE-LIKE GROWTH IN CHRIST.

A LILY'S BEAUTY.

LEBANON'S STRENGTH.

Conditions.

Results.

"IN ME IS THY HELP."

POWER OF THE WORD. Acts xix, 17-28.

PUT OFF

SLOTHFULNESS,	Rom. xii, 11.
INTEMPERANCE,	Luke xxi, 34.
NO HAPPINESS,	Psa. xlii, 11.
FEAR OF MAN,	Gen. xv, 1.
UNCLEANNESS,	Gal. v, 19.
LOVE OF MONEY,	Heb. xiii, 5.
NO PEACE,	Gen. xiii, 8.
ENVY AND HATRED,	Lev. xix, 19.
SPEAKING EVIL,	Eph. iv, 29.
SELF,	Matt. xvi, 24.

PUT ON

REPENTANCE,	Luke v, 20.
INDWELLING CHRIST,	Gal. ii, 20.
GOOD COMPANY,	Psa. cxix, 63.
HUMILITY,	1 Pet. v, 5.
TEMPERANCE,	2 Pet. i, 6.
EARNESTNESS,	2 Pet. iii, 14.
OFFERINGS,	1 Cor. xvi, 2.
USEFULNESS,	Mic. vi, 8.
SINCERITY,	Eph. iv, 24.
NEW LOVE,	John xv, 12.
EFFORTS FOR OTHERS,	John i, 40, 41.
SPIRIT OF GOD,	Acts ii, 3.
SAVIOUR'S LIKENESS,	{ Rom. xiii, 14. Gal. iii, 27.

In illustrating temperance use the following:

Take such a jug as is ordinarily used for strong drink, and break the bottom out; then use it with this story: Dr. Tyng met an emigrant family going West. On one of the wagons there hung a jug with the bottom knocked out. "What is that?" asked the doctor. "Why, it is my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again. "I had a son in General Taylor's army in Mexico, and the general always told him to carry his whisky jug with a hole in the bottom, and that's it. It is the best invention I ever met with for hard drinkers."

"SEARCH THE SCRIPTURES." John v, 39; Acts xvii, 11.

SEARCH THE } Psalms cxix, 24; John v, 39;
SCRIPTURES } 1 John ii, 12, 13.

EARNESTLY, Josh. i, 8; Psalm cxix, 18.

ANXIOUSLY, John xx, 31; Psalm cxix, 9.

REGULARLY, Acts xvii, 11; Psalm i, 2.

CAREFULLY Luke xxiv, 27; 2 Tim. iii. 16. 17

HUMBLY. Luke xxiv, 45; James i, 22.

"HOW SHALL I WORK?"

LOOKING to Jesus.

ORDERLY.

VALIANTLY.

IN hope.

NEVER doubting.

GLORIFYING God.

LIVING near the Cross.

YIELDING all to Christ.

J. B. Phipps.

GIVING TO GOD.

1. HOW

{ re G ularly,
will I ngly,
de V outly,
lib E rally,

UNTO THE

2. WHY

{ L oves the giver,
O rdains the possession,
R ewards the act,
D emands the duty.

S. S. Times

PARALLEL AND CONTRAST EXERCISES.

PAUL ENCOURAGED BY CHRIST. Acts xxiii, 11.

WHEN		"THE LORD		SAYING,
Paul	I	stood	will	"Be of good
was	am	by	stand	cheer."
in trouble and		by	by	"Testify of
in duty.		him."	me.	me."

Let not your heart be troubled:

YE BELIEVE.

First develop and write, "When Paul was in trouble and in duty, the Lord stood by him, saying, 'Be of good cheer,' etc." After describing the scene in the experience of Paul, write and apply the thought, "When I am in trouble and in duty the Lord will stand by me, saying, 'Be of good cheer,' etc." The following words of Mr. Moody will illustrate this exercise:

"I tell you when I read the life of Paul it makes me ashamed of the Christians of to-day. Look at what he has done; see how he has suffered. Four times was he beaten; forty stripes save one received he on his bare back. If we should get one stripe what a time there would be—what books written about it—yet with Paul it was a common thing to be beaten. What would be Paul's answer to those who should say to him, 'You have suffered a good deal; you have been beaten four times before, and now they are going to strip your back bare. What are you going to do? Why don't you go to some safe place until this thing blows over?' What does he say? 'I do this one thing—I press toward the mark for the prize of the high calling of God in Christ Jesus.' He never complained. The devil got his match when he got hold of Paul. Why, neither angels, nor principalities, nor powers, were able to separate him from God. Very few you will find who are working for him to-day; very few are striving for a crown. They are taking the name, but leaving the work for others. Once Paul was stoned, and left with his head all bruised—left for dead; but he leaps in the race-course again, and I think I can see him as he goes on

preaching the word with his head all bruised. Then he went to Corinth, and for eighteen months he preached the word, without price and without gain, and after he had labored among the Corinthians for a time, how did they pay him? Why, they gave him thirty-one stripes. One man like Paul of Tarsus is worth more than all the mighty men of the world. You may talk of Alexander making the world tremble; of Napoleon, who gained so many victories; but the little tent-maker of Tarsus did more than they ever did. He had got his treasure in heaven; he had laid his treasure up yonder. Three times was he beaten with rods; once was he stoned—'in perils of waters, in perils of robbers, and in perils by mine own countrymen'—yet none of these things turned him from serving the Lord God. Would to God the Church people were as earnest in their work as he was, and cared as little for worldly reward as he did. But the people of to-day are always looking to see what the newspapers say when they do a good thing. The world didn't think much of Paul. His name was cast about from town to town. Yet he said he counted every thing done as done for Christ. And then we find that the governor of Damascus wanted to apprehend him, and how some of his friends let him down in a basket through a window in the wall. Look at him as he comes down in that basket, and away he goes with the glad tidings. You can't stop him. That is the spirit we want to take in our workings for God. Let nothing daunt us, but in all things—under all circumstances—stand up boldly for him. Then he goes over into Philippi and gets into prison. Ah, how much we would have murmured at that; and I can imagine it was the time for worship, and after they had prayed, God responded to his amen, and the prison shook, and their bonds were loosened. O, my friends, praise God in the prison as well as out of it. Praise the Lord at all times. Paul rejoiced in persecutions. He was glad to do so. Look at him in Rome. There he was to be beheaded. His head was to be laid upon the guillotine and to be taken off. Go ask him if he is sorry for what he has done for the Son of God. Hear what he wrote to his friends: 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'

" 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ.'

" 'Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work.'

ELIJAH TRANSLATED.

GOD TOOK
ELIJAH | CHRIST
in a chariot of
FIRE, | CLOUD,
But left

Double portion of his spirit | Power of Holy Spirit
that his work might
be continued by
ELISHA. | US.

HAVE I RECEIVED CHRIST'S SPIRIT-MANTLE?

[See also object illustration of "The Watch," and "The Living Water," in first section of Appendix.]

ELIJAH AND THE PROPHETS OF BAAL. 1 Kings xviii, 19-29.

"CHOOSE YE."

IF

NO HELP.

The Baal
of
Fame,
Wealth,
Pleasure,
Be GOD,

THE LORD
BE

GOD,

"Lord, help me."

FOLLOW HIM.

Archimedes was so intent upon drawing his mathematical schemes, that, though all the city was in alarm, the enemy having taken it by storm, and the streets being filled with dead bodies, the soldiers came into his particular house, nay, entered his very study, and plucked him by the sleeve, before he took any notice of it. Even so, many men's hearts are immersed and drowned in earthly cares, thoughts, projects, or pleasures, that death must come to their very houses, yea, and pull them by the sleeve, and tell them its errand, before they will begin to awake and come to a serious consideration of things more important.

ELIJAH AND HIS SACRIFICE. 1 Kings xviii, 36-46.

In a village near the sea-coast in the south of England there lived, a year or two ago, an old man, by trade a shoemaker. I often looked in upon him as he sat at his stall, making or mending shoes, and had many interesting conversations respecting the state of his soul, but generally came away disheartened and sad, for he was built up in self-righteousness. One day, after a long conversation with him, I perceived that all I said was of no use, and, pausing for a moment, lifted up my heart in prayer to God that he would help me to set forth the truth so as to strike upon the conscience of this poor, perishing sinner. With my cane I slowly drew a line on the sand of the cottage floor, and, looking up, said, "Do you see that line?" He had watched my action, wondering what I was about, and answered, "Yes, sir." "Well, then, mark me, said I:

"On this side of that line is: On the other side is:

DEATH,	LIFE,
LOST,	SAVED,
HELL,	HEAVEN,
DARKNESS,	LIGHT,
DAMNATION,	SALVATION,
MISERY,	HAPPINESS,
SATAN,	GOD.

ON WHICH SIDE ARE YOU?"

I paused, perceiving that I had at length caught his attention. His fixed look and earnest, solemnized manner proved that he understood and *felt* what I had been saying; and on my repeating still more strongly, "ON WHICH SIDE ARE YOU?" he slowly replied, "ON THE LOST SIDE." "I am not sorry to hear you say so," I continued. "These are the first words of truth concerning yourself that I have heard you utter; and as you are on the lost side, there is only one other side on which you can be, and that is the saved. Altogether lost now, you may be at once and forever saved by

believing in the Lord Jesus Christ. To believe in Jesus is to step across the line at once: or rather, the lost sinner that trusts in the Lamb of God is translated by himself out of the power of darkness into the kingdom of his dear Son. No effort of yours—no works, no good resolutions, no good prayers—can translate you from fitness for hell to fitness for heaven. Christ alone can do that, and when with earnest cry we ask him he will not refuse. His words are, “Him that cometh unto me I will in *nowise* cast out.” The old shoemaker found this true by blessed experience, and now he has gone to be forever with the Lord. *On which side of the line are you?*

PAUL’S ACCOUNT OF HIS CONVERSION. Acts xxvi, 21–29.

ARE YOU

DISOBEDIENT TO THE HEAVENLY VISION?

PAUL HAD | WE HAVE

“LIGHT ABOVE THE BRIGHTNESS OF THE SUN.”

PAUL HEARD

WE HEAR

An Audible Voice
from Heaven.

THE BIBLE’S
THE CHURCH’S
THE HOLY SPIRIT’S VOICE.

How shall we escape, if—

[See object illustrations “The Photograph,” and “Renewed in Christ,” in first section of Appendix.]

PAUL AT LYSTRA. Acts xiv, 8–26.

GOD

created man

“A little less than DIVINE:”

recreated man as

“SONS OF GOD.”

WE SHALL BE

LIKE CHRIST.

WHOSE PROMISES WILL YOU ACCEPT?

THE DEVIL

promised,

“YE SHALL BE AS GODS.”

FULFILLMENTS.

1. Adam and Eve hiding in bushes.
2. Proud Babel builders scattered.
3. Proud Nebuchadnezzar eating grass.
4. Pope stripped of power.
5. A haughty spirit falling.

TURNING TO THE GENTILES. Acts xiii, 42-52.

SOME

Gathered to hear.
 Continued in grace of God.
 Were glad and glorified God.
 Filled with the Holy Ghost.
 Believe and receive
 Eternal life.

OTHERS

Spake against these things.
 Contradicting and blaspheming.
 Were filled with envy.
 Stirred up hatred.
 Expelled the apostles.
 "Judge yourselves unworthy of
 everlasting life."

THE LORD IS MY LIGHT AND MY SALVATION:

Whom shall I fear?

PAUL'S FOUR CROWNS. 2 Tim. iv, 1-18.

CROWN

OF LIFE. Rev. ii, 10.
 OF RIGHTEOUSNESS. 2 Tim. iv, 8.
 OF REJOICING. 1 Thes. ii, 9.
 OF GLORY. 1 Pet. v, 4.

TWO CERTAINTIES.

Sin when it is
FINISHED
 Bringeth forth
DEATH.

(James i, 15.)

Be Faithful
UNTO DEATH
 And I will give thee a
CROWN OF LIFE.

(Rev. ii, 10.)

DEATH OR LIFE—WHICH?

OVER-CHALKING EXERCISES.

GEHAZI'S MISTAKE. 2 Kings v, 20-27.

I SHALL BE SATISFIED

WHEN I { AM RICH,
 HAVE FAMOUS,
 POWERFUL,
 AT REST,
 A HOME,
 A MILLION,
 LEISURE,
 SUCCESS.

Cancel "Am rich, famous, powerful, at rest," with "Awake in his likeness." Cancel the four words after "Have" with

“Christ.” Then write just beside “Satisfied” on the left, “It,” and on the right, “My longings as nothing else could do,” so that the prominent passages before the eyes at the close shall be, “I shall be satisfied when I have Christ, and when I awake in his likeness,” and also, “It satisfied my longings as nothing else could do.” Then, for the benefit of the young, add at one side, “SATISFY US EARLY with thy mercy, that we may REJOICE and be GLAD ALL OUR DAYS.”

THE SHUNAMMITE'S SON. 2 Kings iv, 25-37.



Place the two names *Gehazi* and *Elisha* in contrast. Write what *Gehazi* did, and show the cold, dead, formal service. Then the result, write over all in bold, heavy letters, FAILURE. Next, *Elisha*, his conduct and manner, and the result, SUCCESS.

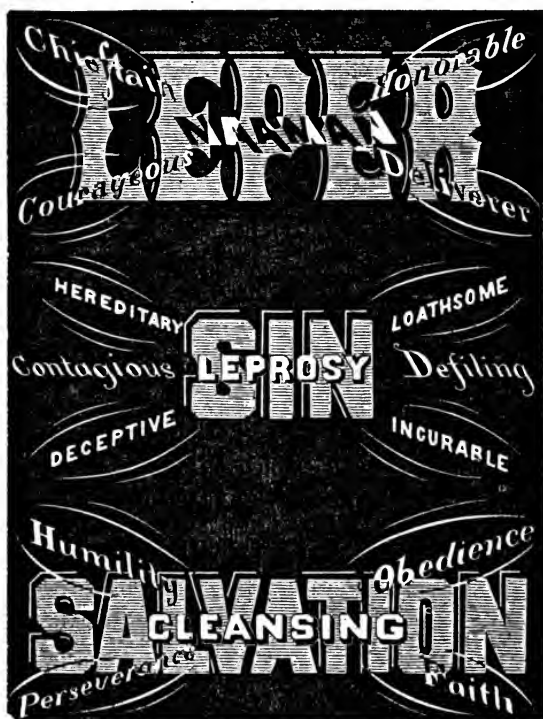
Rev. J. L. Hurlbut.

GEHAZI, THE LEPER. 2 Kings v, 20-27.

Print the word GOD, putting the letters a short space from each other. Between O and D put L, making “GOLD,” which Gehazi worshiped in place of God. The root of this

idolatry is greed. Put REE over OL, making GREED. The result of Gehazi's sin, as of every sin, is grief. Put I in place of the first E, making GRIEF. Each point should, of course, be developed by questions, illustrated also, and then adapted to the school or class. *Rev. J. H. Vincent.*

NAAMAN, THE LEPER. 2 Kings v, 1-14.



1. Concerning NAAMAN: show *four* desirable facts about him. Then, covering all, write LEPER.

2. Concerning LEPROSY: show six characteristics of this disease. Then over the word *Leprosy* write SIN, and show some characteristics of *that* disease.

3. Concerning the CLEANSING: Show what it required. Then over the word *Cleansing* write SALVATION, and make the application.

Rev. J. L. Hurlbut.

WORD-SYMBOL EXERCISE.

THE APOSTLE'S CROSS.

INFIRM-
ITIES,
DISTR-
ESSES,
PERSECUTIONS,
REPRO-
ACHES,
NECES-
SITIES,
F O R
CHRIST'S
S A K E.

The apostle says: "God forbid that I should glory save in the cross," and also, "I glory in infirmities, . . . for Christ's sake."

THE EASTER CROSS.

HE IS
N O T
HERE.
EASTER MORNING.
HE IS
RISEN
AS HE
SAID.

MY LORD
AND MY GOD.

W. H. Sutton, of Jersey City, used an acrostic cross at a convention in that State. He said: "I want to give you six reasons why Christ is the BEST FRIEND."

He illustrated this in the usual manner of blackboard representation—

The Best

F
R
I
E
N
D

He told appropriate stories to fill out these different capital letters. The first, expressing the conclusion that he was a *faithful* friend; the second, that he was our *Rescuer*, our *Redeemer*; the third, our *Intercessor*; the fourth, our *everlasting* friend, the fifth, he is always *near* us; the sixth, he *died* for us.

“Now, scholars, you can carry these conclusions in your mind. If I had not a blackboard I would take some other method: I might take my fingers, so that the illustration would come with a word on each finger. Dividing the subject in this way will help our scholars to carry home with them the thought that HE IS OUR BEST FRIEND.”

THE LIFE OF CHRIST.

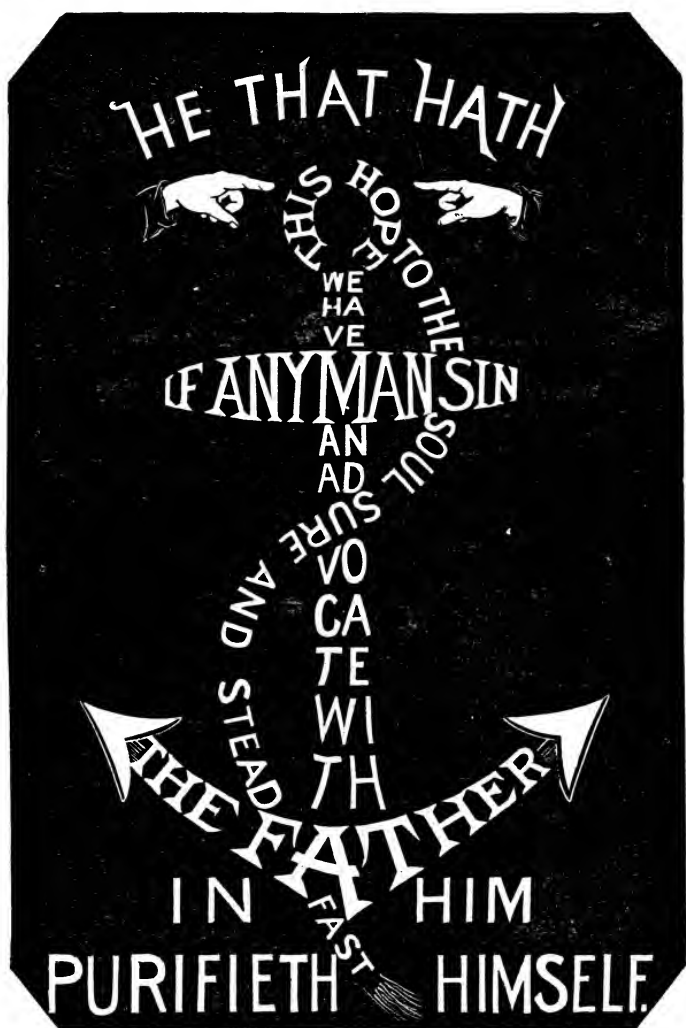


D Y I N G.
 SUFFERING.
 CLAIMING TO BE DIVINE.
 SAVING A PUBLICAN.
 TEACHING.
 WORKING.
 CLEANSING.
 CONQUERING.
 APPROVED.
 QUESTIONED.
 WELCOMED. *Rev. S. M'Gerald.*

This cross was used for a review of the life of Christ, but may also be used to illustrate the thought that not that dark Friday alone, but *the whole life of Christ, was a crucifixion*. At Bethlehem he nailed himself to the cross of a human life. Every tear shed over Jerusalem and at the grave of Lazarus was a drop of blood from one who was being crucified; every sigh and groan came from a heart pierced with a terrible spear.

The two expressions, “Christ’s sufferings” and “Our salvation,” may be made into a cross, the “S” being at the center.

Use the following with Paul's Shipwreck, Acts xxvii, 33-44.

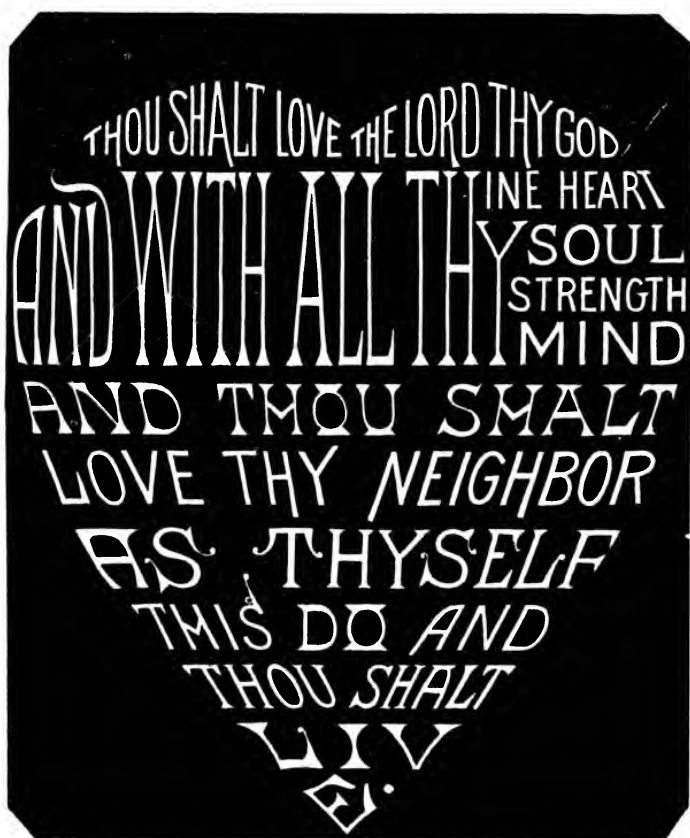


Illustrations from incidents of sea-life will be appropriate, and songs about sailing on the sea of life—"Clinging to the Rock," "Land Ahead," "Homeward Bound," etc. In the midst of a storm at sea, when the vessel was expected to go

down in a few moments, a sailor came up to a man who seemed very calm, and said, "Are you not afraid? the anchor has given way." "But," said the other, "I have an anchor to the soul, sure and steadfast."

The four word-symbol exercises following—The Christian Heart, The Shield of Faith, The Prize of Our High Calling, and The Key of Promise—are all by Rev. R. L. BRUCE, of Stoneham, Mass. They are so clear in their meaning that they hardly need any explanation, but will repay a careful study with many fruitful suggestions.

"LOVE IS THE FULFILLING OF THE LAW." Rom. xiii, 8-14



THE SHIELD OF FAITH.



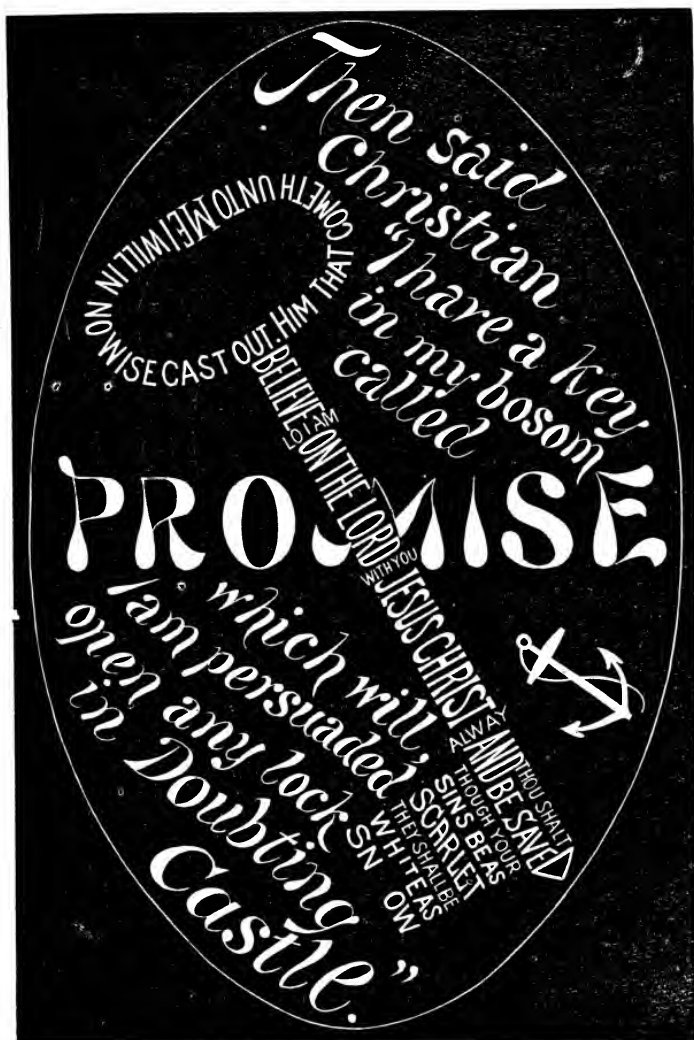
[See 2 Tim. iv, 7.]

"LET NO MAN TAKE THY CROWN."



[See 2 Tim. iv, 8.]

THE KEY OF PROMISE.



[See Acts xxvi, 21-29.]

OUTLINE EXERCISES.**JESUS, KING OF KINGS.***

Where will Jesus be King forever? In heaven. Yes, and on earth, too. Let the teacher show pictures of the five races of men, and name each one; tell that each will call Jesus King. Develop the above characteristics of the King.

LOVE FULFILLS THE LAW.



How many Commandments did God give to the Israelites by Moses? Into what one word did Jesus put them all? (Let the teacher curve the two outside lines and make a heart.)

God wrote Ten Commandments on stone tablets; but where does he write this commandment to love? On the fleshy tablets of the heart.

Let each child be given a piece of paper with the word *Law* written in large letters on the one side, and on the other side

Obey your parents.

Obey the laws of your country.

Obey God's voice.

THE WIDOW'S OIL INCREASED. 2 Kings iv, 1-15.

Point. Only through grace given us by God can we live righteously.

* The exercises on this and four following pages are by Mrs. W. F. Crafts.

SYNTHETIC STEPS DEVELOPING THE POINT.

1. By Elisha's help the widow satisfied her creditor.
2. Through the gift of the Spirit we are enabled to please God.

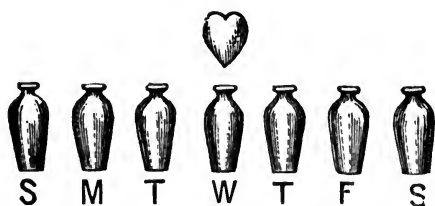
METHOD IN DETAIL.

First Step. What name do we give to a woman whose husband has died? The Bible tells us of a widow who owed some money to a man. She was poor. Could she pay the debt? Because she had no money to give the man he said, "I will take your two sons and they shall be my slaves." That poor widow went to Elisha, a man whom God had made very wise, and she told him all her trouble. I will read to you from the Bible what Elisha and the widow said to each other. (2 Kings iv, 2.) What one thing had she that she might sell and get money? Could she have gotten enough money in that way to pay her debt? No, ma'am. God helped Elisha to make a way for the widow to pay her debt! You may all think a moment how it was done, but I shall not ask you to tell me. Now I will tell you. Elisha told the widow to go to her neighbors and borrow many empty cups and jugs, to set them in her house, to take her little pot of oil, and to pour the oil from it into the many jars. (Let the teacher take in her hand a small vessel of water and place several empty jars in sight, saying, We will try to do as the poor widow did, that is, to fill these many empty jars with what is in the little cup; but I will use water instead of oil. Teacher pours the contents of the cup into one jar which is not then filled. Children led to observe this. How could doing so help the poor widow? (Children speculate.) Would it not be very strange if, as fast as I should pour water out of this cup more should come in, itself, until there would be enough to fill all of these empty jars?

The widow did as Elisha had told her, and began to pour the oil from the little pot, and the oil kept coming and coming

until the jars were full! How would this oil help the widow to pay her debt? She could sell it. Who of you would like to hear me read the story of the widow from the Bible? (This is desirable if there is time. Put the objects out of sight.)

Second Step. What does God do for you? "He gives us breath all the time, fruit to eat, bright flowers to see. He makes things grow so that we may have things to eat and clothes to wear." I think of something greater than these. He has given his dear Son to die for us, so that we can go to heaven. We all owe God a great debt of love. God does not ask us to pay him, but what kind of acts does he want us to give him? Loving right acts. Listen, each child, if what I tell you is true. Some time you have promised yourself and mamma that all through the day you would not do a naughty act. For an hour or so you did very nicely, then you seemed to lose your good spirit and did wrong. All who think this is true may raise their hands. I think you are somewhat like the widow. She did not have oil enough of her own to fill the jugs, and you have not enough good spirit to fill all the days with loving right acts for God. Let the teacher now draw on the blackboard seven little jugs and say, Here is a little jug for each day in the week; let us place the letters for each day under them. (See chart.) Now I will



draw a picture of the heart from which we are to fill each day, (pointing to jugs,) full of loving right acts for God. (See chart.) Could the wid-

ow fill all of the empty jugs with only the oil she had put into her little pot? Neither can we, dear ones, fill all our days with the little good spirit *we* may put into our hearts. But if we pray to God he will give us more and more of the Holy Spirit until we shall be able to fill all our days with loving right acts. I will read you what God has promised about this. (Teacher, read Matt. v, 6, from

the Bible; print same on blackboard. Children, read it in concert.)

BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED.

THE WATERS HEALED. 2 Kings ii, 19-25.

Golden Text: John iii, 16.

Point. To teach that although Jesus came to give life to all, he may be made the "savor of death unto death."

SYNTHETIC STEPS DEVELOPING THE POINT.

1. According to our own acts a blessing will yield either joy or pain.
2. Elisha was the cause of life to some but death to others.
3. Unbelief in Jesus, who came to give life, will yield death.

METHOD IN DETAIL.

First Step. (Let the teacher show some object intended to bring comfort or pleasure which through abuse was made to yield pain: For instance): Here is a little saw; it belongs to a set of tools which I gave to a dear little boy, thinking he would be made very happy, but in a short time he had cut his finger with the saw, which caused him pain. Did the saw make the boy sad or glad? Was it the fault of the saw that it did not make him happy? What was the trouble? He did not use the saw right. Can you remember something given to you to bring you pleasure which only gave you trouble, because you did not use it right? (Permit a few replies. Print on the blackboard the first two sentences of the chart, and ask the children to read them.)

Second Step. You learned last Sunday about two men. Who can tell their names? Which was the wiser? How much wiser? In the country where Elisha lived the water in the streams had nearly dried up, and what was left became very bad, so that the plants would not grow. As nothing would grow, what would happen to the people? Some of

the men in that country knew that Elisha had been made wise like Elijah, so they thought they would ask him to heal the water. Elisha told them to bring a new jug with salt in it; then he went to where the waters began and threw in the salt, asking God to help him heal the waters, and so God did. After that the plants grew, and the land was beautiful and green. Would the people die now? Who was the cause of giving them life? Elisha. Why? Because he healed the waters.

Just after Elisha had healed the waters he was passing along the road, when many persons came out and said very ugly words to him. He asked God to punish them, and out of the woods near by God sent two bears. What do you think the bears would do? Kill them. Yes, they tore in pieces forty-two of those bad people. Who was the cause of their death? Elisha. Had he given death when he had healed the waters? No, life. All say after me, Elisha gave life to some, but death to others. Whose fault was it that he gave death to some? It was the fault of the wicked people themselves. When I think of Elisha giving both life and death, I think, too, of this little saw which will either give joy or pain according to the way it is used. To whom does the saw give pain? To whom did Elisha give death?

Third Step. God sent his own dear Son into this world to die, that by his dying we might have a home in heaven. Some people do not care about this; others say, "Jesus is our best friend." God has said those who do not love Jesus shall have sorrow and pain forever. To whom does Jesus give joy? What two things will this little saw give? (showing it.) Will it give joy or pain to you? Joy, if we use it right; pain, if we use it wrong. What two things did Elisha give? Life and death. Whose fault was it that he gave death?

Little ones, Jesus came into this world to give us all heavenly joy; but because some people will not believe what he promises he gives them everlasting sorrow and pain. If you would get sweet joy from Jesus instead of pain, what must

you do? Remember, my dear little children, that it rests with you whether Jesus will be life or death to you. He wishes to be life; but you must choose. (Teacher, here read the Golden Text from the Bible, print it upon the blackboard, and require all the children to read it together.)

THE HEART VINEYARD.*

Draw heart, surrounded by hedge. Inside heart, a vine, etc. Ask what a vineyard is; what the vineyard is we each are to cultivate for God. Answer being given, write Vin. of Ht. Draw out of scholars what the Vine in our heart is; then what the fruits are. Ask what a hedge is. Used to keep out wild beasts; God surrounds our heart with hedge of Bible truth to preserve the vineyard from the devil, who goes about like a roaring lion, seeking, etc. Show that we must open the hedge ourselves before he can get in. Then wipe off lower end of heart to illustrate our giving admittance to the Adversary. Let the blackboard eraser represent the devil, who enters through the opening, erases the vine and fruits, and fills the heart with SIN, which write in large letters. Ask which the scholars wish to *have in their hearts, the VINE or the DEVIL?* See Isa. v, 4.—*Rev. J. M. Durrell.*

A similar use of the outline heart was made in an address of Rev. A. H. Brown in New Jersey. He began by drawing a semi-heart-shaped line on the blackboard, and then said: By means of that chalk-mark I lay hold of the faculties of your minds. Adults though you may be, I have gained your attention, and you are penciling the thought upon the retina of the eye, which is soon to be transferred to the mind's retina. I have excited your curiosity. But what have we here? Mr. Chairman, if you will permit me I will take a little liberty this afternoon. I will imagine this audience is an audience of children. If I were at home I would ask my scholars or class some questions, but I will forego these ques-

* May be used with 1 Kings xxi, 4-14.

tions to-day. We have here the outline of a heart marked on the blackboard—a mighty force-pump within us which is sending the bright-red current through our whole system even to the extremities: the hand, the face, are made beautifully red by this blood, even the hair is vivified by it. When I was a child I saw a little boy playing with his sister. They did not agree very well, and the little boy took a flat-iron and threw it at her. It laid her in death. What was it that caused that boy to throw the flat-iron? Was it the blood in the hand? Little Charlie was out playing. His poor, sick mother wanted him to come in. She called him, “Charlie, come in.” “I won’t.” The mother, enfeebled by disease, shut the window and retired. After awhile, Charlie, tired with his playing, came in. He retired for the night. During the night his heart pained him. He thought of the word he told his mother, and said, “I will ask her to forgive me.” In the morning he ran to the door of her chamber and knocked, but there was no answer. He went up to the bed and cried, “Mother! mother!” No answer. “Mother! mother! mother!” No answer. The white hand lay on the coverlet, and he took hold of it to waken his mother, but she was dead. His heart was wrung with agony as he cried, “O mother! mother! I am sorry that I said, ‘I won’t.’” What was it that made little Charlie tell his mother, “I won’t?” Was it the blood in the lips? *No, it was sin, sin in the heart.* This “sin” I write with the charcoal. Why? Because it *soils*. SIN SOILS. You can never play with sin, children, without polluting yourselves. Remember that sin pollutes even if you touch it. Now, we have sin in the heart. We don’t want it there, and how shall we get it out? You cannot rub it out. By attempting to do so you only make the matter worse. I turn to God’s word—to the first Epistle of St. John—and I read, “The blood of Jesus Christ cleanseth from all sin.” Let us write that there. I take a piece of red chalk, and write over the letters in the heart, “THE BLOOD OF JESUS.” I cover the word SIN all up, and it takes it all

away. It washes it all out. Nothing else can do it. "There is no other name under heaven given to men whereby they may be saved." Now, children, if you want to do right and not to do wrong, you have only to get Jesus in your heart first.

NO ROOM FOR CHRIST. (Eccles. xii.)

Another heart outline may be made as follows: Draw a house, seemingly dilapidated and old. Above the house a few stars and the moon with many clouds. Then bring out the meaning of Solomon's allegory of the old man as a house and its surroundings:

"The keepers"—Hands.
 "The strong men"—Legs.
 "Grinders"—Teeth.
 "Windows"—Eyes.
 "Music"—Voice.
 "Almond tree"—White hair.
 "Desire"—Appetites.

"Silver cord"—Nervous matter in the spine.
 "Golden bowl"—Skull.
 "Pitcher and wheel"—Lungs.
 "Fountain and Cistern"—Heart.
 "Long home"—Grave.

Around the house make the outline of a heart. To this house that God built for his own dwelling Jesus comes and knocks. Our hearts should be like the cottage at Bethany, always open to the Saviour. He comes and knocks. Shall we, like many, open to him and "sit at his feet," or, like the Church of Laodicea, let Jesus stand without and knock? Print "NO ROOM FOR JESUS" across the picture, and after showing the ingratitude of such a course, erase "No" and leave it "Room for Jesus." Write also the motto within the heart outline: "Thy word have I hid in my heart, that I might not sin against thee."

THE HEART MADE RIGHT.

We have compiled the following from an exercise of Dr. Vincent's and one by C. B. Stout:

HELPLESS.

Jesus meets a leper: "helpless," because his disease is beyond medicine; "hopeless," because there is little chance of recovery; "homeless," because even in sickness he is banished from his home, and none of his dear ones can administer to him. See, for further particulars, Bible Dictionary. Let a heavy straight line represent a leper. Jesus comes across him: intersect the first line so as to form a large white cross. Rub out "LESS." Jesus' coming brings "Help, hope, home." The cross brings the same to us. Talk about the ancient shame of the cross, and how it became glorious. Then ascertain by questions that it is the symbol of Faith, and print an "F" on the board; then put a semicircle at the bottom, to make it into an anchor, and ask the children what is thrown out in times of danger to hold the vessel; ascertain that the anchor is the symbol of Hope, and print an "H" below the F; then from the top of the cross carry lines in both directions to the hooks of the anchor, making a heart which includes an anchor and a cross. The heart is the symbol of Love. Write "L;" then show that Love means Charity, and you have "F, H, L"—Faith, Hope and Charity, and as the heart is greater than the cross or anchor, so the greatest of these three qualities of heart is Charity, which includes both the others: "*It hopeth all things, believeth all things.*" Instead of a heart "Helpless, homeless, hopeless," and cursed with the leprosy of sin, we have now a heart with Faith, Hope, and Love filling it. Illustrate each step in the exercise.*

THE SCROLL OF WISDOM.

The following is another specimen. Make an opened scroll held by two hands. Across the right hand print "Length of Days;" across the left, "Wisdom and Honor." On the middle of the scroll, "HAPPY IS THE MAN THAT FINDETH WISDOM."

* Almost every religious subject has some excellent illustrations in "Foster's Cyclopædia of Illustrations."

THE GOSPEL SHIP.

Draw an outline of a ship. Mark its sails "Faith," its lower edge "Works, ballast," its working rigging "Prayer," its prow "Perseverance," which is cutting through waves marked "World," "Flesh," "Devil;" the rudder is marked "Love of Christ," and the bands that unite it to the ship, "Nothing shall separate us." The flag at the stern is a red cross on a white field, the halyards marked, "I am not ashamed of the Gospel of Christ." At the masthead is a signal flag (suggested by Nelson's) with the inscription, "God expects every man to do his duty." On the stern of the vessel are the name and place of building: "Gospel Ship—Heaven." The anchor is formed of a text thus divided: Cross bar, "If any man sin—;" upright, "We have an Advocate with—;" claws, "The Father." This exercise is taken mostly from a sermon of Rev. T. De Witt Talmage. Acts xxvii, 14-26.

THE PROMISES—OUR MOUNTAIN TOPS.

Taking Bible geographies or Bible dictionaries to get the general outline and shape of the following mountains, draw them and connect them together, as if a group, with the inscriptions indicated written upon them. Sinai—"Draw nigh unto God, and he will draw nigh unto you." (Incident of Moses.) Moriah—"God will provide." (Isaac.) Horeb—"Thou wilt keep him in perfect peace whose mind is stayed on thee." (The "still, small voice.") Carmel—"Whatsoever ye shall ask in my name I will do it." (The little cloud.) Zion—"They that trust in the Lord shall be as Mount Zion that cannot be removed, but abideth forever." Nebo—"There remaineth therefore a rest to the people of God." (Moses' view of Canaan.) Olivet—"Him that cometh to me I will in nowise cast out." (The woman that was a sinner and had "much forgiven" at Bethany.) So these promises lift us above the dead level of earth "quite to the verge of heaven,"

THE STRAIGHT ROAD AND ITS MONUMENTS.

Draw a straight line on the board to represent an ideal life-journey. Speak of the actual life of most men as crooked, which might be represented by a crooked line, drawn to contrast with the straight one. The straight one is to represent the length of a life of threescore and ten years. Draw at the proper distance for ten years of age the representation of the *marble milestone*: *marble*, because of childhood purity, for this is the age when responsibility begins. Under it the Bible, as a guide in the straight road, to be taken up by the pilgrim-child as it passes this boundary. At the proper distance for twenty-five years of age represent the *silver milestone*: a clear, ringing life at this age, as solid and shining in virtue as silver. Beneath it represent a sword—the sword of the Spirit—which now must be wielded. At the proper distance on the line for sixty years of age, draw with yellow chalk the *golden milestone*; under it a *pen*: golden because it is the harvest time. A pen there for writing the record of his life upon a scroll, which can be figured at the end of the line, to indicate that the life is finished and its record of good deeds left for others to read as they journey. Better than a gravestone.—*W. E. Huntington.*

THE TWO PATHS.

The figure of life as a journey, just used, is one of the most frequent figures of the Bible. In many places it represents a right course of life in contrast with a wrong one, under the simile of two “ways,” two “paths,” etc.

Draw the simple outline of two roads branching out from a common corner, to the right and left. A little way below the left-hand path, at short intervals, put up the warnings found in Proverbs: “Avoid it;” “Pass not by it;” “Turn from it;” “Pass away.” Just at the entrance put the other warning, “Enter not.” Along the left-hand road write, “THE WAY OF THE WICKED IS AS DARKNESS,” (the word “darkness” at the end of the path.) By the side of the way put the

warning, "Go not," and also the words, "The end thereof," with a hand pointing to the end where are the words, "Darkness." On one side of the way write, "Bread of wickedness," "Wine of violence." Near the entrance of the right-hand way write, {"Walk-Not faint." "Run-Not weary." Through the midst of the way write, "THE WAY OF THE JUST IS AS THE SHINING LIGHT," ("light" being near the end of the way.) Beyond it write, "PERFECT DAY." By the side of this path write, "Still waters," "Green pastures," indicated by a few simple lines and appropriate colors. Make a winding line leading across the way, and mark it "Jabbok," as the wrestling-place of prayer. Make also a lane across to "The Way of the Wicked," by which any can cross who will. On the other side make a lane leading into "BY-PATH MEADOW" and "DOUBTING CASTLE," (simply outlined.) Other parts of the Bible and Pilgrim's Progress may also be used with this outline. At the corner print "CHOOSE YE." Below the outline write—

W A L K	T H E	W A Y .
O B E Y		T R U T H .
L I V E		L I F E .

Along the left-hand path, to represent the gradual increase of sinful habits, use the thoughts of the First Psalm: "Walketh with unrighteous;" "Standeth with sinners;" "Sitteth with scorners."

THE LOVE OF MONEY.

Tell the story of Gehazi's sin. Have the text repeated, "*The love of money is the root of all evil.*"

Not money itself—we must have that and serve God with it. Earn it; get it honestly; all you can, and use it for God. Little children can do that. The love of it, coveting it, is the evil root which produces only thorns. Did you ever see a thorn-tree—every branch with great needle-points sticking out in all directions? (If you can, show a large thorn or branch of a thorn-tree.) Draw on the board a ragged root, as if growing deep in the soil, write on its several parts,

"Love of money," "Root of evil." Above ground, make the branches sharp with thorns, writing on each branch as you question class, names of Gehazi's sins: "Coveting," "Lying," "Stealing," "Idolatry," "Profanity." (With colored crayon you can make a picture which, with forcible words, will make an enduring impression.) The verse says of money, "Some have coveted after and pierced themselves through with many sorrows." Did you ever get a splinter or thorn in your flesh? Suppose you did not tell mother lest she hurt you in taking it out, how it would fester and throb with pain! So the wounds of thorns from the evil tree of this wicked root. A Jewish soldier, Achan, once saw and coveted and stole a royal garment, some silver, and a wedge of gold. He buried them under his tent, but God brought it all out, and said that his tent and all that he had must be burned with fire, and he be stoned to death. A man and his wife once kept back part of the money they had promised to God. How their hearts were pierced by his hand, for at the very door where they lied to him they both fell dead!

Who betrayed Jesus Christ? For how much? How ought we to hate a sin that sold the dear Saviour. Are children ever tempted to covet, lie, or steal? Is it wrong to wish for a marble, a knife, a doll's dress or hat, hide it away and then keep it for our own? (Get remarks from the children upon such temptations.) Is it right to take a penny from papa's pocket, or a nickel from mamma's drawer? Are little sins as black in God's sight as big ones? Do people begin to sin by doing some terrible wrong? How do they learn? Years ago, in the State of Kentucky, a man was hung for highway robbery and murder. Before he was taken out of the jail a minister said, "How did you ever come to do such awful things?" "O," he said, "it was just as easy. I know the very hour I began. When I was a little boy a peddler came to our house and I stole a *paper of pins*, and my mother hid them for me; I went on stealing, and here I am." Show in conclusion how we may be kept from sin.—*Faith Latimer*.

ELIJAH FED BY RAVENS.*

A tree is rudely drawn, a line or two is made for ground, a perpendicular line beneath the tree represents the prophet, and four or five double curves represent the coming ravens in the familiar way in which children represent flying birds. These parts will be added, one after another, as they are described. This motto may be written above them, GOD SUPPLIES OUR DAILY WANTS, and below

ELIJAH <sup>Loved
Trusted
Obeyed</sup> GOD,
I MUST DO SO.

THE POOR WIDOW.

The story of the widow's poverty, and also of her bereavement, are represented by the rude outline of a gate in a wall of square stones, with the simple outline of a cottage just inside, and two perpendicular lines to represent the widow gathering sticks when she met the prophet. As the story is told the outline is made step by step, and on the board are the words,

GOD Cares for the Poor.
Helps in Sorrow.

THE ANSWER BY FIRE.

For the "answer by fire" on Carmel the outline of a mountain is drawn, with two altars, a fire blazing on one only. At its sides the trenches are represented by simple curves, and the prophet by a perpendicular line

THE ANSWER TO PRAYER

is represented by the sketch of a mountain top and a little cloud out over a simple representation of the sea, a perpendicular line representing the servant as he looks toward it,

* This page from Mrs. S. W. Clark,

THE DEVIL'S CHAIN. 1 Kings xvi, 23-34.

Draw a chain with four large links, and in them write the four words, "Omri, Ahab, Jezebel, Baal." Below the chain write, "To bind Israel in sin." The chain should first be drawn, and these names of evil power developed by questions and written down. Show the injury to national life that comes from having godless rulers, as illustrated by France in the "Reign of Terror," when it was ruled by infidels who abolished the Sabbath and declared REASON their god, but were compelled by the terrible results of such idolatry and Atheism to restore the observance of the Christian religion.

FOUR STEPS IN CRIME. 1 Kings xxi, 4-14.

Make outline of four steps, then ask what were Ahab's "*four steps in crime*." (With these four words at the top of the blackboard.) Put the answers on the successive steps: "Envy," (highest step,) then "Covetousness," "Perjury," "Murder." Below write, "VINEYARD GAINED—SOUL LOST."

SIX STEPS OF CHRIST. See Acts xiii, 26-41.

Draw six steps. On highest, "Christ being equal with God;" on next lower, "Made himself of no reputation;" next, "Took form of servant;" next, "Made in likeness of men;" next, "humbled himself;" next, "death on the cross." Then write from bottom of the blackboard upward to top of steps, "Wherefore God hath highly exalted him."

THE WORD, A SWORD.

Draw the outline of a two-edged sword with wide blade; on the blade print "THE **WORD** against;" and opposite the point of the sword write, developing the points from scholars by questions,

1. SPIRITUALISM.
2. BAD BOOKS.
3. BAD PAPERS.
4. ALL IDOLS.
5. SINFUL BUSINESS,

God brings
We should bring } TO SIN { not peace,
 } { but a sword.

The ungodliness and wickedness of spiritualism, bad literature, and dishonest business, can be abundantly illustrated from the evils of the day of which these are the roots.

SAUL'S CONVERSION. Acts ix, 1-8; xxvi, 6-20.

Draw a large square to represent Damascus, and a little square within to represent the feeble Christian "Church." (Write "Church.") Leave a small open space in the large square to represent the city gate. A little beyond it write "Saul," and describe and develop his furious hate and haste as he came to crush that little Church. (Write beside "Saul," "Breathing out threatenings.") Between Saul and Damascus write "CHRIST," and after the story has been developed, write "Conquered" between "Christ" and "Saul," and "Protected" between "Christ" and the little "Church." Having written "Breathing out threatenings" beside the word "Saul" at first, complete it thus,

“Breathing out threatenings.”
Behold, he prayeth.

There is no way to account for the marvelous turning about in Saul's course of life from that day forward except by receiving Paul's account of his change of heart through Christ.

PAUL AT CESAREA. Acts xxi, 8-15; 2 Tim. iv, 1-8.

PAUL, YOUNG—"I AM

PAUL, THE AGED—"I AM NOW

PAUL ALWAYS
BE YE ALSO

READY TO DIE.
TO BE OFFERED."
FOR DEATH.

Below these words make the grated windows of jails, and chains, whips, etc., and across them print the words, "None of these things move me." Stories of brave martyrs will furnish abundant illustration of this point. In telling the story of Agabus and the girdle in a primary class, it will add

greatly to the impressiveness if the teacher imitates the act of Agabus and actually binds some one with a girdle.

THE DEATH OF ELISHA. 2 Kings xiii, 14-21.

Draw a bow and print on it,

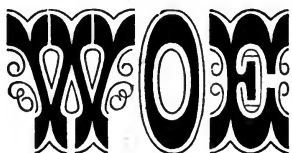
OUR **B**OW,
THE BIBLE.

Then make the following acrostic exercise below :

All have sinned.	}	OF THE LORD'S
Return unto me.		DELIVERANCE
Redeemed by the blood.		FROM
Old things passed away.		THE SYRIA
Weakness made strong.		OF SIN.
Strength made perfect.		

PAUL AND THE BIGOTED JEWS.

Draw a large door with a bar across it, and over it write "Hypocrites, bigots, persecutors;" on it, "Shut up the kingdom of heaven against men." Beside the door put Christ's eight-fold "woe" against hypocrisy :



For closing the gate of heaven to others.
For hypocrisy.
For proselyting fanaticism.
For blind evasion of oaths.
For neglecting justice, mercy, and truth.
For inward corruptions.
For intemperance.
For mock repentance.

JEHU, THE KING. 2 Kings x, 20-31.

Draw a wide road branching off into two: one broad, to the left; and one narrow, to the right. In the broad branch write, "He departed not from the sins which he condemned." In the narrow road write, "He took no heed to walk in the law of the Lord." Above the roads print :

THOU { INCONSISTENT JUDGE;
INEXCUSABLE
JUDGEST ANOTHER;
CONDEMNEST THYSELF;
DOEST THE SAME THINGS.

See Romans i, 20; ii, 1-3. Apply the lessons to those who to-day judge and condemn and criticise Christians, but "do the same things" they condemn, and thus play the part of Jehu as inconsistent judges. Show that the very criticisms made upon Christians display such a knowledge of Christian duty as makes the "judge" himself inexcusable for neglecting those duties.

PAUL AT ATHENS. Acts xvii, 22-34.

Draw the outline of a large altar with the words upon it, "To the unknown God." After reviewing the first part of the lesson, erase "To the unknown," and develop the following around the word "God," as the substance of what Paul told them and us of God:

"IN THE BEGINNING

"He was before
all things." { **GOD** "CREATED
LIGHTED
ARRANGED
PEOPLED" } The WORLD.

MADE
MARRIED
CROWNED
INSTRUCTED
REDEEMED } **MAN.**

By THE "LAMB of GOD

Slain from foundation of the world."

[See Object Illustrations on "The Watch" and "The Lily" in the first section of the Appendix.]

THE GOSPEL TRUMPET.

Make the outline of a trumpet and inscribe on it, "Go ye into all the world and preach the Gospel to every creature." On the flag that hangs from it, "The blood of Jesus Christ cleanseth from all sin."—*R. L. B.*

THE FRIGHTFUL ROLL.

It is recorded of Luther, that during a serious illness the evil one seemed to enter his sick room, and looking at him with a triumphant smile, unrolled

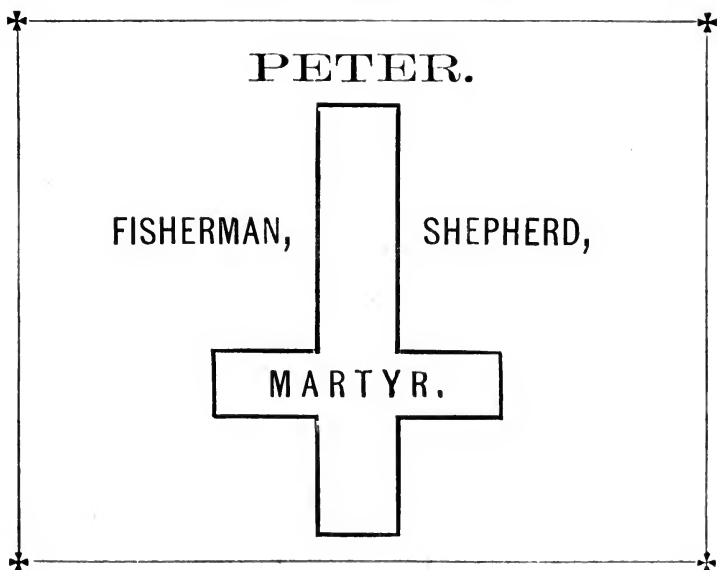
a vast roll which he carried in his arms. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he had given it, Luther's eyes were fixed on it, and to his consternation he read there the long and fearful record of his own sins, clearly and distinctly enumerated. There stood before his very eyes "the sins and offenses of his youth," and all his "transgressions in all his sin."

There they were in letters as black as he felt his sins to be, and as plain as they would be if God should "set them before him in the light of his countenance." "His heart failed him" as he looked. The stout heart which never quailed before man—the firm, honest eye, which could look cardinals and bishops, princes and palatine, in the face—did quail before that ghastly roll. "His sins took such a hold upon him that he was not able to look up."

Suddenly it flashed into his mind that there was one thing not written there. He said aloud: "One thing you have forgotten: 'The blood of Jesus Christ, his Son, cleanseth us from all sin,'" and as he said this the "Accuser of the brethren," and his heavy roll of "lamentation and mourning and woe," disappeared together.

In using this incident a scroll would, of course, be drawn and used as suggested by the story, with the incident for illustration.

PETER. Acts x, 1-20.



THE CROWN OF LIFE.

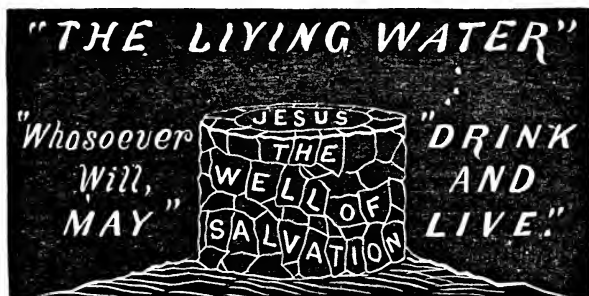
Make an outline crown with the word "LIFE" upon it, the rays diverging from it downward shining through the words "Tribulation," "Persecution," "Distress." Underneath, a sword, on the hilt of which is written "*Be;*" on the blade, "*thou faithful;*" on the guard, "*unto death.*"—*Selected.*

Or make Naaman's leprosy the occasion of contrasting the earthly and heavenly crown, as below :



[See 2 Kings v, 1-14.

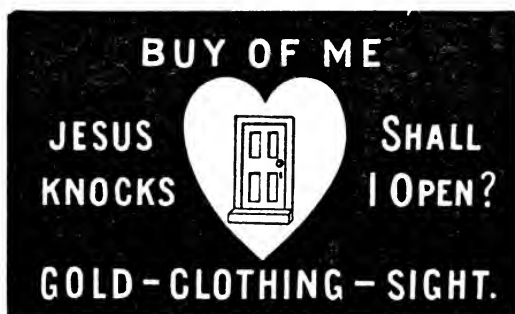
2 Tim. iv, 1-8.] J. B. P.



[See 1 Kings xvii, 1-16.]

Anon.

‘If any man thirst, let him come unto ME and DRINK.’



[See Acts xvi, 1-15.]

Anon.

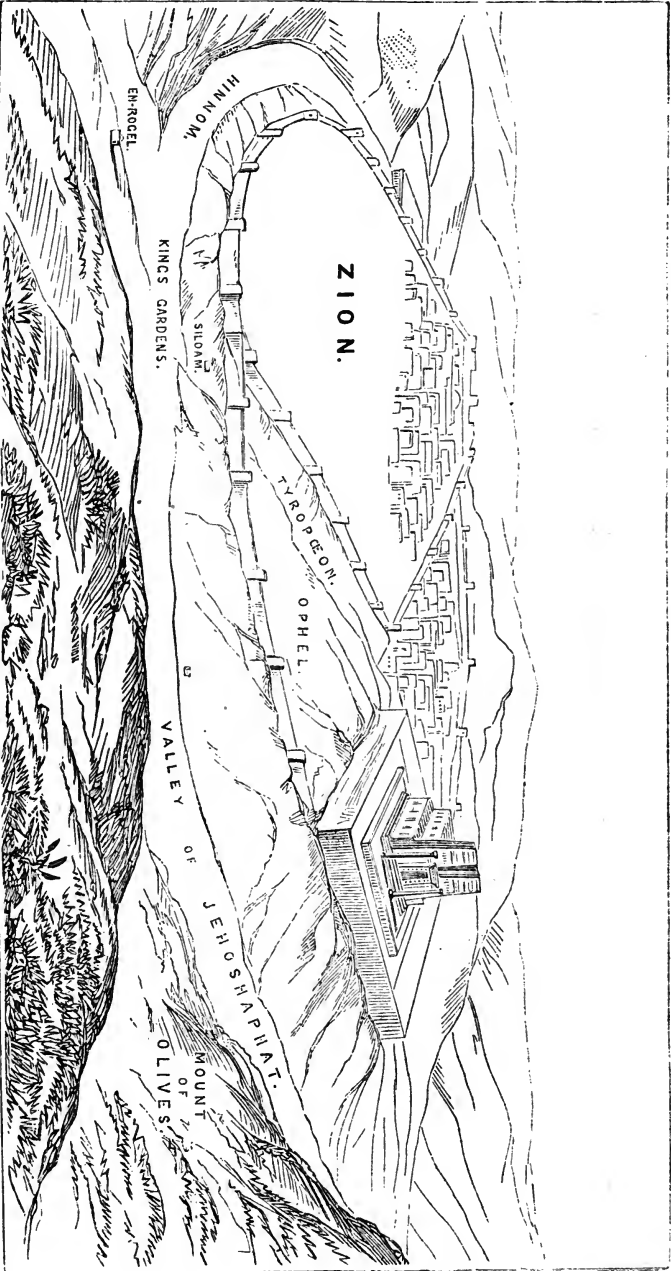
THE SHIELD OF FAITH.

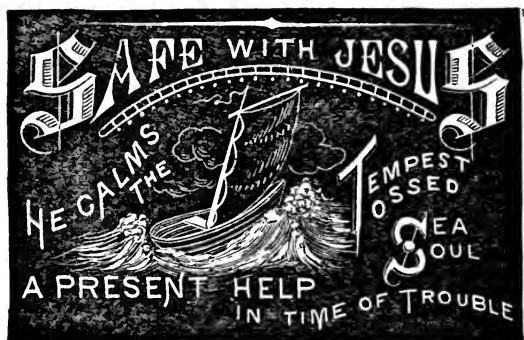
The following exercises,* by J. B. Phipps, of Baltimore, can readily be understood by all:



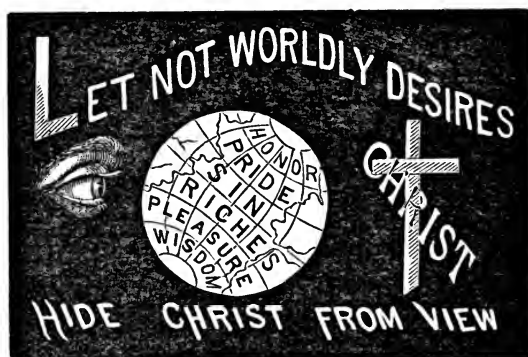
[See 2 Tim. iv, 1-8.]

*The four exercises following this, and one in the center of page 175, are also by Mr. Phipps, who has for several years prepared the admirable blackboard exercises of the "Sunday-School Journal."

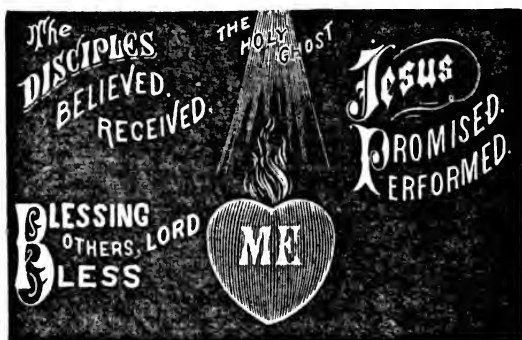




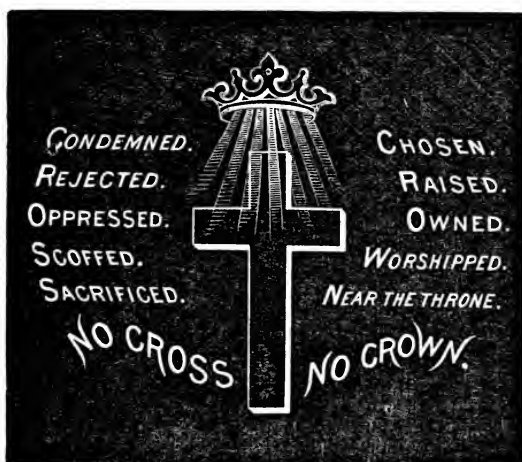
[See Acts xxvii, 14-26.]



[See 2 Kings v, 20-27; Acts xix, 17-28.]

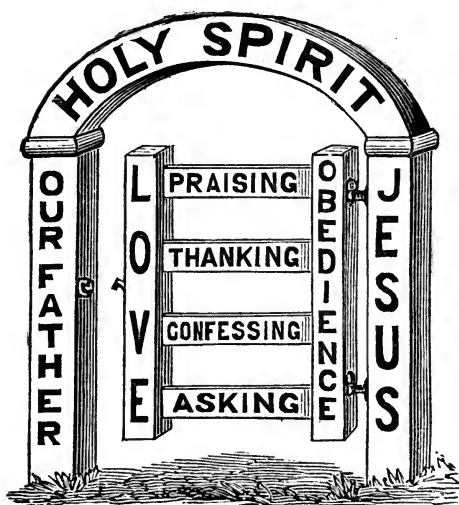


[See Acts xix, 1-12.]

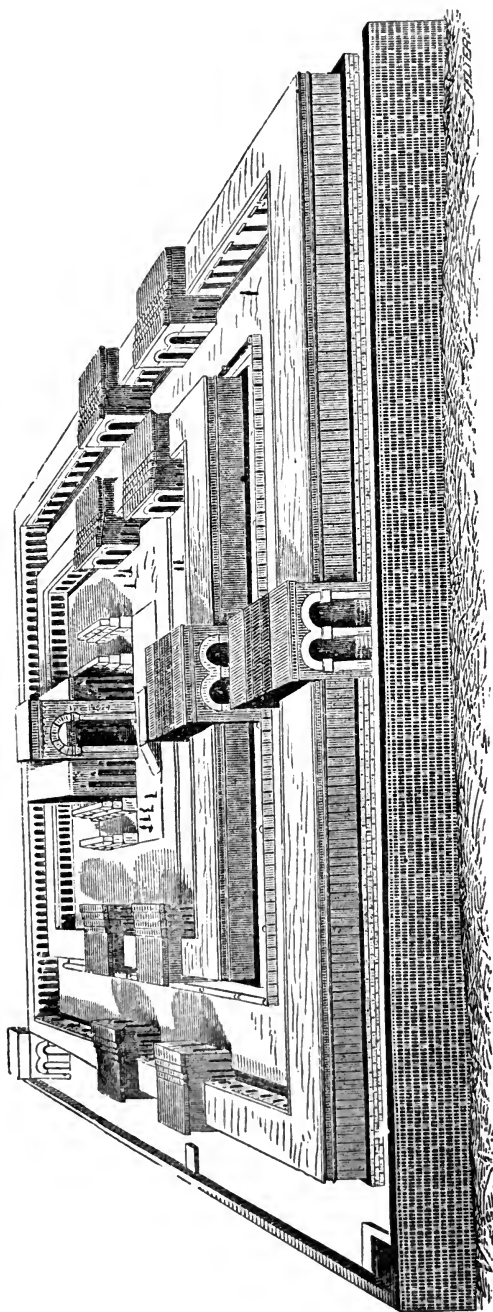


[See Acts xiii, 26-41.]

THE GATE OF PRAYER.



[See 1 Kings xviii, 36-46 ; 2 Kings iv, 25-37.]



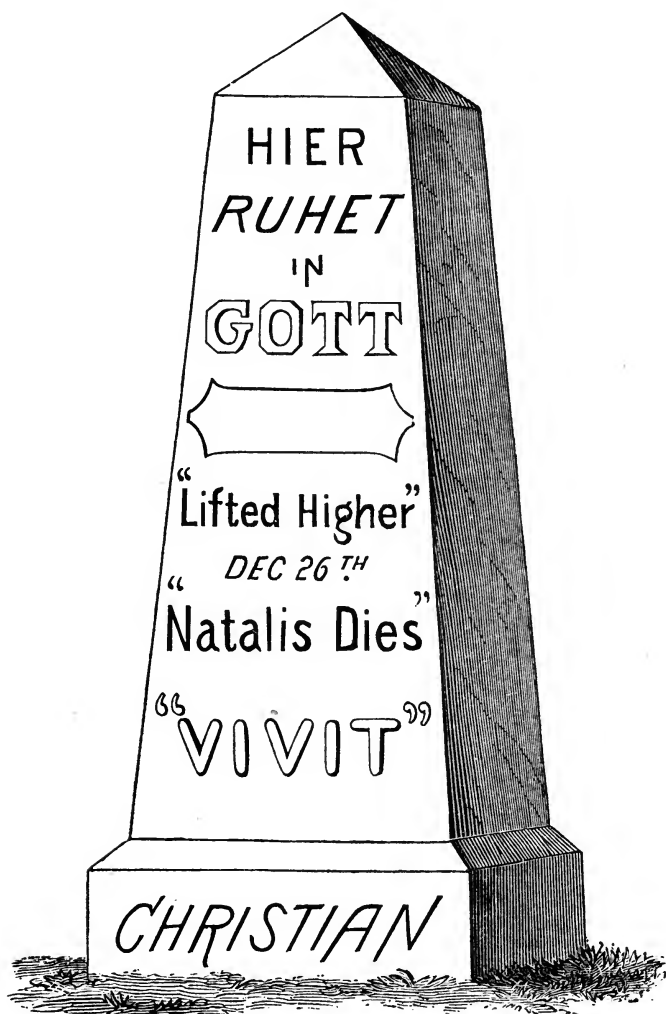
THE TEMPLE AT JERUSALEM.

In this picture you see in the outer court, which is the *Court of the Gentiles*, one person. In the *Court of the Women* are two persons; in the *inner*, or *Men's Court*, are three. These two courts are called collectively the *Court of the Israelites*. Beyond this, where you see four persons standing, is the *Court of the Priests*.

For further particulars see "Bible Dictionary." This picture could be drawn upon the Sunday-school blackboard, and would be an invaluable illustration of 2 Chron. iii, 1-17.

THE CHRISTIAN'S MONUMENT.

The Christian's monument, as in the Catacombs, may be inscribed "*Vivit*," for "*He lives*," in a better and truer sense



than ever before. The day of death among the early Christians was marked on the grave-stones "*Natalis dies*," "the day of birth." A dying girl, just before her death, looked

upward and said softly, "Lift me higher! lift me higher!" Her parents raised her up with pillows; but she faintly said, "No, not that; but *there!*" again looking earnestly toward heaven, whither her happy soul fled a few moments later. On her grave-stone the words are carved, "Lifted higher."

A German infidel had taught his family that man dies as the beast dies, and has no immortality. His daughter, dearly loved by her father, died. The custom in Germany is to put on the grave-stones at the top, "*Hier ruhet in Gott,*" "Here rests in God;" but, knowing he had not believed in immortality, those who made the stone came to him and asked what they should put on. He struggled in his thoughts for a few moments and then said sadly, "Write *Hier ruhet in Gott.*" Death had conquered his philosophy. "Him that overcometh will I make a pillar in the temple of my God."

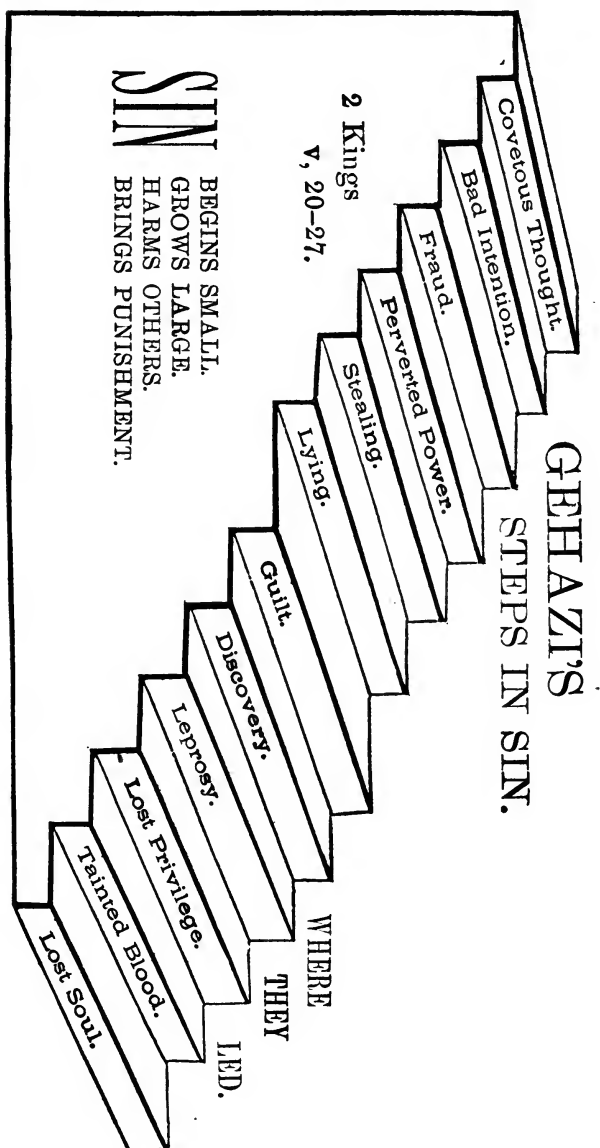
OUR MONUMENT OF VICTORY.

Another exercise with a similar monument: make a picture of Bunker Hill monument. Near the top picture on its face a cross, with "JESUS" written at the center. Around it put the words, "In this sign conquer." Below, in large letters, "Thanks be unto God that giveth us the victory through our Lord." Here picture the monogram of Christ, if familiar, otherwise write the words, "JESUS CHRIST." Below or beside the monument make this banner:

WHEN I CRY UNTO
THEE,
then shall mine enemies
TURN BACK;
THIS I KNOW,
For GOD is WITH ME.

This exercise may be used very appropriately in connection with the altar inscribed "JEHOVAH NISSI," (*My Banner*), which Moses raised upon a *hill*, after Amalek had been put to rout. (Exod. xvii, 8-15.)

GEHAZI, THE LEPER. 2 Kings v, 20-27.



1. Draw in advance the picture of a set of stairs, and let it stand (with no words written about it or on it except

“Gehazi’s steps in sin,”) in presence of the school during the study of the lesson.

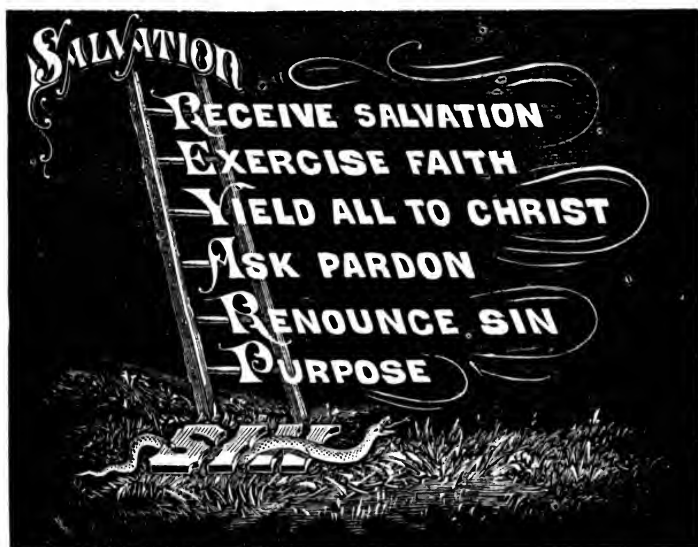
2. Then show what those steps were: the *thought*; the *intention*; the getting money by *fraud*; the *perversion* of his privilege and power as a servant of the prophet, which was, perhaps, the greatest crime; the *stealing*, and the attempted *lying*. Write each word, as the thought is presented, on the steps.

3. But when one has taken steps in sin of his own accord, there are *results* which follow by a natural consequence and cannot be avoided. Write “Where they led.” Then on the lower six steps, successively, the six italicized expressions below, illustrating each by incidents of the downward course of vice and sin: *Guilt*, the defilement of character; *Discovery*; *Leprosy*; *Lost Privilege*—he might have succeeded Elisha, as Elisha had succeeded Elijah; *Tainted Blood*, “thy seed after thee.” Finally, a *Lost Soul*.

4. Sum up what the lesson teaches about sin.

Rev. J. L. Hurlbut.

SALVATION BY FAITH AND PRAYER. Acts xvi, 22–34.

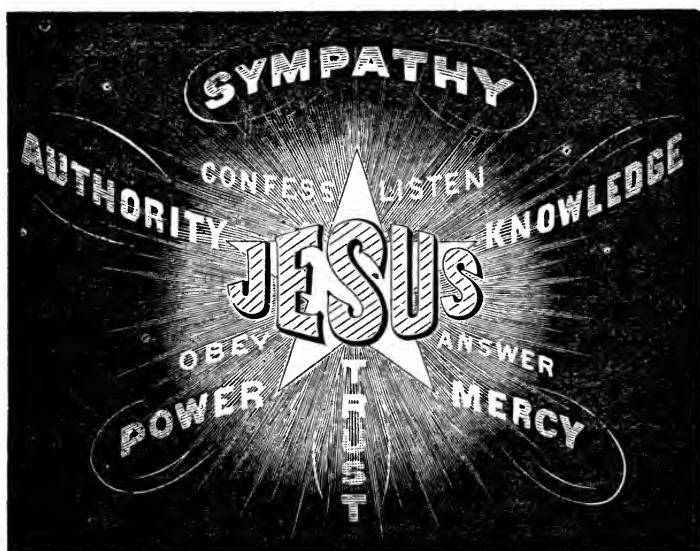


1. Write at the foot of the board SIN, the natural condition of every one. At the head SALVATION, the aim which all need to seek.

2. Draw the ladder with its six steps, beginning at the lowest and explaining each one.

3. Then show how PRAYER runs through every step, and should accompany all. *Rev. J. L. Hurlbut.*

THE CALL OF CHRIST. Acts xxvi, 6-20.



1. Draw in the center of the board a star; write on it JESUS, and around it illuminating rays. The star and rays, yellow; the name, blue, shaded with purple. Let this remain in the presence of the school during the lesson.

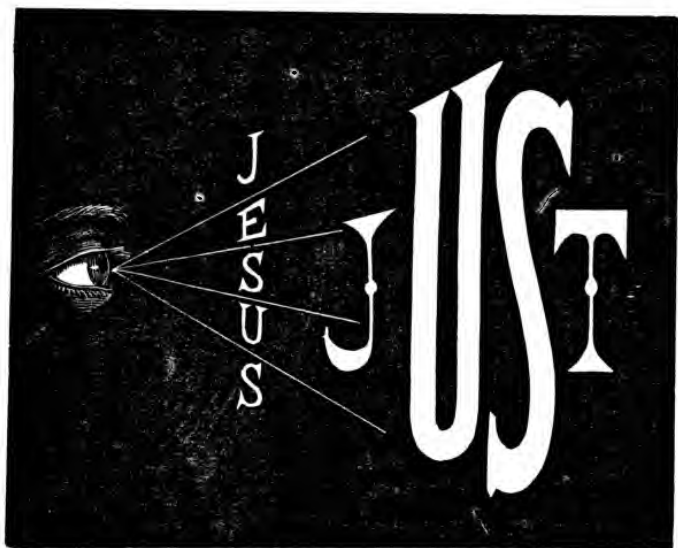
2. Show the *traits of Christ* which this lesson discloses, and write them, one opposite each *point* of the star. [White chalk.]

3. Present the *duties* which this shows us in relation to Jesus: to *listen* to his words; *answer* his voice; *trust*, *obey*, *confess* him. [Red chalk, shaded with blue.]

Rev. J. L. Hurlbut.

SAVED THROUGH CHRIST. (Heb. iv, 13-16.)

The following exercise, contributed by Rev. J. S. Ostrander, illustrates at once several of the classes we have mentioned :



The first thought to be impressed is, "All things are naked and open to the eye of Him with whom we have to do." The outline of an eye is made, and opposite is printed the word "Us." The rays from the eye pass to the top and bottom, and also to intermediate points of the word "Us," because God sees us and knows us altogether. Then the words "Judges," "Excludes," "Searches," "Unvails," "Sees," are written one below another between the eye and the word "Us," each of them developed by questions and then explained. But we have "a High Priest, Jesus." Erase the words just written, except their first letters, and the word "Jesus" will remain. Then notice, *God sees us through Jesus.* Write "J" and "T" before and after "Us," and then it will be, God SEES US JUST THROUGH JESUS. Illustrate this thought by the following incident :

Little Alice was one of my Sabbath-school scholars—a fair-

haired, blue-eyed little girl, whose beautiful face and sweet, winning ways made her a favorite with all. Methinks I can see now the soft, tender look of her mild eyes, fixed so earnestly upon me, as I endeavored to impress upon her opening mind the Gospel plan of salvation.

One day I said to her: "Alice, what will you do when you die, and are called upon to stand before the judgment-seat of God, to answer for all the sins done here upon earth?"

Her face glowed with emotion as she answered, "Christ died for sinners; I will hide behind him. God will not look at me; he will look at Christ."

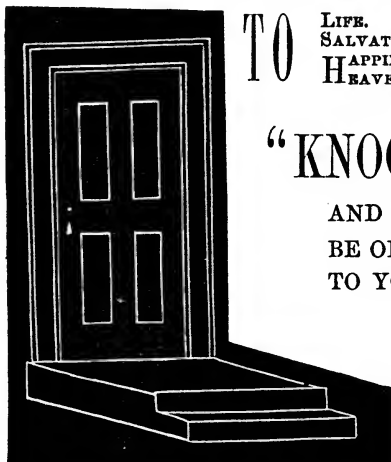
Beautiful thought, to hide behind Christ, to lose ourselves in him, and, casting aside our own impure works, to rest solely and entirely upon his finished work for salvation!

Illustrations of the thoughts that God *sees, unvails, searches, judges, excludes*, may be found in the following incidents of Scripture: 2 Kings v, 20, etc.; Josh. vii, 1, etc.; Acts v, 1, etc.; Matt. xxvi, 6-25.

CHRIST THE DOOR.—*The Blackboard, (with changes, etc.)*

"I AM THE

"NO MAN COMETH
TO THE FATHER
BUT BY ME."



TO LIFE.
SALVATION.
HAPPINESS.
HEAVEN.

"KNOCK,

AND IT SHALL
BE OPENED UN-
TO YOU."

At the beginning of the exercise "Now" should be written on the door in the center, and "Come unto me" on the steps.

At the close erase "Now," and write "Too late" on the door, and "Depart from me" on the steps.

Another exercise can be made with the door by letting it represent the door to our hearts. In place of the passage "I am the door," etc., write "I stand at the door and knock." At one side write "Be ye lift up, ye everlasting doors; and the King of glory shall come in." On the door write "To-morrow;" on the steps write "No admittance except on business." Read the passages on the heart's entrance. Sing "Let the good angels come in," and let some one read or speak the following:

TO-MORROW.

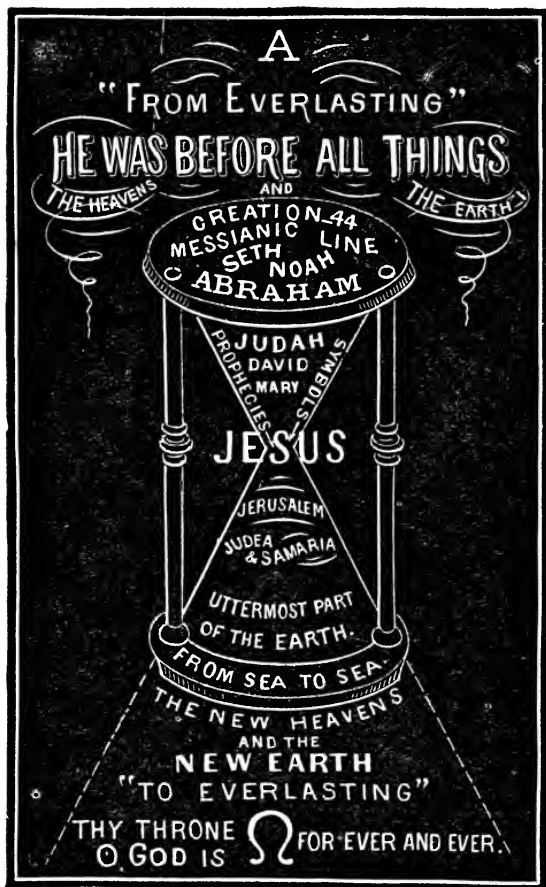
Lord, what am I, that, with unceasing care,
 Thou didst seek after me—that thou didst wait,
 Wet with unhealthy dews, before my gate,
 And pass the gloomy nights of winter there?
 O strange delusion that I did not greet
 Thy blest approach! and O, to Heaven how lost,
 If my ingratitude's unkindly frost
 Has chilled the bleeding wounds upon thy feet!
 How oft my guardian angel gently cried,
 "Soul, from thy casement look, and thou shalt see
 How He persists to knock and wait for thee!"
 And O! how often to that voice of sorrow,
 "To-morrow we will open," I replied,
 And when the morrow came I answered still, "To-morrow."

CHRIST IN ALL THE SCRIPTURES AND IN ALL TIME.

I. Christ is in all time, before all time, and after all time: "From everlasting to everlasting." "He was before all things," "and his throne is for ever and ever." He is "Alpha and Omega, the beginning and the ending, the first and the last." The hour-glass representing time, all above it represents the eternity "before his works of old;" all below it that which shall be when "time shall be no longer."

II. Christ in "all the Scriptures." Luke xxiv, 27. On the upper border of the hour-glass, which indicates the beginning

of time, begins the Bible record. The heavens and the earth have *only one verse*; then the earth at large only forty-four



verses, and from that point the history narrows itself to the Messianic line. Seth, Noah, Abraham, (first covenant,) Judah, David, (second covenant,) Mary, and then *JESUS*.

The symbols on the one hand, and the prophecies on the other, also point to Christ. Thus the entire Old Testament narrows from "the heavens and the earth" to the little manger at Bethlehem. But when Christ comes it broadens: "Jerusalem, Judea, and Samaria, the utter-

most parts of the earth." Acts i, 8.

At the end of time (lower rim) "his dominion shall be from sea to sea." And when "time shall be no longer," the "new heavens and the new earth," corresponding with "heavens and earth" at the top.

"Because he never comes, and stands,
And stretches out to me both hands;
Because he never leans before
The gate, when I set wide the door

At morning, or is never found
 Just at my side when I turn round,
 Half thinking I shall meet his eyes,
 From watching the broad moon-globe rise—
 For all this shall I cease to pray,
 And let my heart grow hard, and say :
 'He perished, and has ceased to be;
 Another comes, but never he?'
 Nay, by our wondrous being, nay!
 Although his face I never see
 Through all the infinite To Be,
 I know He lives and cares for me."

The symbols and metaphors of the Bible may be outlined on the board, or used as symbol exercises, and the following table may also suggest many exercises to the thoughtful teacher, both for this division, "Outline Exercises," and also for "Symbol Exercises:—"

TABLE OF SYMBOLS,

PARTLY OF NEW, PARTLY OF PRIMEVAL SIGNIFICANCE.

The Hieroglyphical Language of the Universal Church during the early ages.

HEAVEN is symbolized by the segment of a circle, sometimes of pure blue, sometimes edged with the thin colors of the rainbow.

THE UNIVERSE by a globe, usually of deep blue.

GOD THE FATHER by a hand issuing from the preceding symbol of Heaven, Ezek. ii, 9; viii, 3.

GOD THE SON by the monogram formed of the initial letters of the name Christ in Greek; also by the Cross, although this was more correctly the symbol of salvation through the atonement; also by a rock, 1 Cor. x, 4; Exod. xvii, 6; also by a lamb, Isa. lvii, 7; frequently with a glory and carrying a cross; also by a pelican, Psal. cii, 6; also by a vine, John xv, 1, etc.; also by a lamp or candle, as "the light of the world," John ix, 5; also by a



fish, suggested by the word *ἰχθυσ*, frequently found in the Catacombs, acrostically formed from the initial letters of the titles of Our Saviour, *Ἰησοῦς Χριστὸς Θεοῦ υἱὸς Σωτὴρ*—Jesus Christ, the Son of God, the Saviour.

GOD THE HOLY GHOST by the dove, usually bearing the olive branch; also by water issuing from the beak of the dove, or rising as a fountain from a vase, as the “well of water springing up into everlasting life,” John iv, 14; also by a lamp or candlestick, seven of which ranged to the right and left of the altar in the old mosaics, signify the gift of the Spirit. Rev. i, 12; iv, 5.

THE HOLY TRINITY by the three-colored rainbow encircling our Saviour, the visible form or image of the Deity, and who sometimes is represented seated upon it, Ezek. i, 28; Rev. iv, 3; also by three beams of light radiating from the head of Christ; also by the extension of the thumb and fore and middle fingers of our Saviour’s hand, as held up in the western form of giving the benediction.

PARADISE by a mountain, in conformity with the traditions of almost all nations.

SATAN by the serpent.

THE OBEDIENCE and ATONEMENT of CHRIST by the cross, sometimes plain, sometimes richly gemmed, occasionally with roses or flowers springing from it.

THE COURSE OF HUMAN LIFE by the sun and moon.

THE CHURCH, in her general character, by a mountain, as typified by Paradise, and in allusion also to Dan. ii, 34.

THE CHURCH MILITANT by a female figure standing, with her hands raised in prayer; also by the vine as “brought out of Egypt,” Psal. lxxx, 8; Isa. v, 1, etc.; also by a vessel in full sail—an emblem originally heathen, but naturalized and carried out in the most minute and fanciful particulars by the Latin Fathers.

THE CHURCH TRIUMPHANT by the New Jerusalem, the city of the Apocalypse, Rev. xxi and Ezek. xlvii—frequently identified with the original palace in Eden.

THE TWO COVENANTS, the Old and New Testaments, by the "Wheel in the Middle of a Wheel," Ezek. i, 16.

THE SACRAMENT OF BAPTISM, by water poured out on the cross by the dove.

THE LORD'S SUPPER, by ears of corn or loaves, and grapes or vases of wine.

THE APOSTLES, by twelve sheep or lambs, usually represented issuing from the cities of our Saviour's birth and death, Bethlehem and Jerusalem, and approaching a central lamb, figurative of Christ, standing on the Mount of Paradise.

THE EVANGELISTS, by the four mystic animals described in Rev. iv, 7; Ezek. i, 10, and x, 14, the angel being usually assigned to St. Matthew, the lion to St. Mark, the ox to St. Luke, and the eagle to St. John: also by the four rivers issuing from the Mount of Paradise, "to water the earth," Gen. ii, 10.

THE FAITHFUL, by sheep as under the charge of the Good Shepherd, Christ, John x, 14; xxii, 15, etc.; also by fish, as caught in the net of the Gospel, Matt. xiii, 47; Mark i, 17; Ezek. xlvii, 9, and new-born in baptism; also by doves or other birds, designs of a loftier and purer element, either eating grapes or ears of corn as figurative of the Eucharist, or drinking from the vase and fountain, emblematical of Christ, or holding branches of olive in their beaks and reposing on the cross: also by stags at the well or water brook, Psa. xlii, 2; also by date trees or cedars, trees of righteousness planted by the waters and bearing fruit in their season, or Psa. i, 3; xcii, 12; Isa. lxi, 3; Jer. xvii, 8; also by little children or *genii* sporting among the vine leaves, or plucking the fruit, and after death, with the wings of Psyche, or the butterfly.

SANCTITY, by the *nimbus*, a circlet of glory round the head, a most ancient symbol, being common to the religions of India, Persia, Egypt, Greece, and Rome, from the latter of which it was adopted by the early Christians.

FAITH, by the various symbols of the faithful just mentioned.

HOPE, by the anchor, Heb. vi, 19.

CHARITY, by a heart.

PURITY, by the lily.

INCORRUPTIBILITY, by the Rose of Sharon.

WATCHFULNESS, by the cock.

VICTORY, by the palm branch, Rev. vii, 9, or wreath or crown such as was given to the conqueror in the arena, 1 Cor. ix, 25, etc.

PEACE, by a branch or leaf of olive, borne by the dove, symbolical either of the Holy Spirit or of the believer, according to circumstances.

THE RESURRECTION, by the phenix and the peacock, which latter loses its beautiful plumage in winter and recovers it in the spring.

ETERNITY, by a ring or circle of peace, glory, etc., according to the emblematical import of the material of which it is composed, and within which are frequently inserted the symbols of our Saviour, the Church, etc.

ETERNAL LIFE, by the mystic Jordan, the "river which maketh glad the city of God," formed by the junction of the four evangelical streams, descending from the Mount of Paradise, and in which souls, in the shape of little children, are sometimes seen swimming and sporting, precisely as they figure in the mystic Nile, in the tombs of the Pharaohs.

The above table, taken from "Sketches of the History of Christian Art," an excellent work written by Lord Lindsey, is a complete *alphabet of the art language* of the early Church. In almost every case the symbols are derived from the Bible, and form a real alphabet for the eye-teaching that was then so common.

These symbols were grouped in countless combinations, as we combine letters in words. A hand and the symbol of heaven meant "Our Father in heaven." Any of the symbols of Christ with Alpha and Omega on its right and left meant that Christ was "the First and the Last." The fish symbol and the lamb together indicated his divinity and sac-

ificial character. Faith, hope, and charity, the cross, anchor, and heart, were sometimes mingled. The ring of eternity with the symbol of God or Christ or the Church within, indicates the eternity of that included. In the paintings, sculpture, inscriptions, votive offerings, these symbols were constantly combined into significant forms. In our language to-day these symbols still linger as metaphors.

This table may serve, with a little throwing out of fanciful and useless symbols, and with the symbolism of the tabernacle added, as an *alphabet for the eye-teacher* in object and blackboard teaching. A careful study of the table will suggest many useful exercises to be made by modifications and combinations. To complete the eye-teacher's alphabet we add the symbolism of color, as it has been beautifully brought out in connection with the twelve colors of the heavenly wall, in Rev. xxii, 19, 20.

1. Jasper, (crimson,) passion, suffering.
 2. Sapphire, (blue,) truth, calm.
 3. Chalcedony, (white,) purity.
 4. Emerald, (green,) hope.
 5. Sardonyx, (mixed color,) tenderness and pain and purifying.
 6. Sardius, (blood-red,) love, including anguish.
 7. Chrysolite, (golden green,) glory manifest.
 8. Beryl, (serenest blue,) bliss.
 9. Topaz, (flame,) joy of the Lord.
 10. Chrysoprase, (azure,) peace that passeth understanding.
 11. Jacinth, (purple,)
 12. Amethyst, (purple,)
- } promises of future glory.

Of course, only a part of these colors can be used by the blackboard delineator, and he cannot always use them with their appropriate symbolism; but colors have always been types, and some understanding of their import is almost a necessity to any one who would use the blackboard successfully.

The symbolism of color is still more exhibited in Mrs. Jameson's "Legendary Art."

Table of Blackboard Alphabets for Lettering.

A B C D E F G H I J K L M
 N O P Q R S T U V W X Y Z

A B C D E F G H I J K L M
N O P Q R S T U V W X Y Z

a b c d e f g h i j k l m n o p q
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NOTE.—For further varieties in lettering, or for minute directions in regard to it, one should examine "The Art of Lettering," by A. P. Boyce, published by A. Williams & Co., Boston, or "The Sign Painter's Manual," one or the other of which is owned by every sign painter. Printing offices, also, will afford further alphabets if desired from their catalogues of type foundries.

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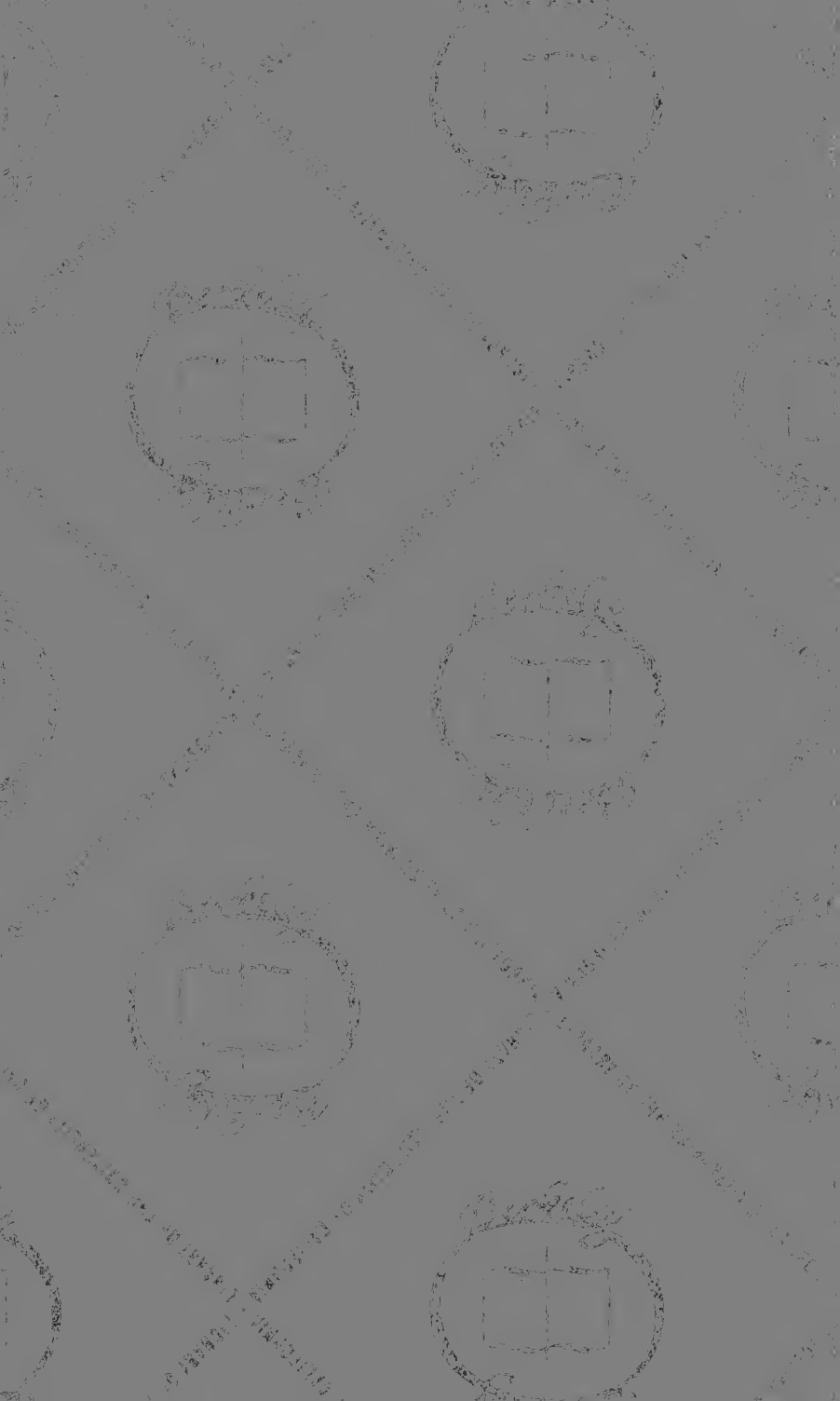
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